

Just About Ourselves

I thought I could not afford to take **WORLD CALL** this year, but find I cannot afford to do without it.

MRS. J. E. MOORE.

Watsonville, California.

Enclosed you will find one paper dollar and one half dollar for the best reading magazine sent out, **WORLD CALL**.

MRS. J. C. EAGLETON.

Robinson, Illinois.

One of our Christian women has this week assumed charge of a living link missionary through the United Christian Missionary Society. This makes two living links supported by the Wellington Church.

When asked how and where she received the inspiration to do this fine piece of Christian work she quietly stated to her pastor that she had gained the inspiration to do this through reading the **WORLD CALL**. Oh, that we could make it possible in every church to place every family's name on the **WORLD CALL** subscription list.

The year 1930 will doubtless be the Wellington Church's greatest missionary year, and yet if every family could read the **WORLD CALL**, we perhaps would give MORE for others than we have used for ourselves at home. Surely, we bless the **WORLD CALL**.

R. R. YELDERMAN, Minister.

Wellington, Kansas.

Our Cover

Is another beautiful photograph by H. S. Fenger of Jhansi, India, of the world famous Taj Mahal at Agra.

Next Month

The romance and glorious achievements of lives given to the ministry will feature the April issue of **WORLD CALL** as we prepare to honor the aged and broken men of God with our gifts on Easter. There is no phase of the world-wide work being done by Disciples of Christ today receiving more questioning attention than the work of ministerial relief. Have we been subjecting our aged ministers through the years to charity? Is such charity adequate? Will the Pension Plan entirely remove its necessity? What will be the relation of ministerial relief to the Pension Fund until the latter is in operation? All these and many other pertinent problems will be given attention in the April number. If you would be informed on this great brotherhood matter, don't miss that issue!

Remember

That a cross-reference index to 1929 **WORLD CALL** will be sent you for the asking. This will enable you to find the answer to many questions which you will be wanting to ask during this year. The index is sent free. A handy binder in which to keep copies for the current year as a permanent binder with index, may be had for \$1.50, or a volume bound in heavy green buckram cloth may be secured at \$3.50.

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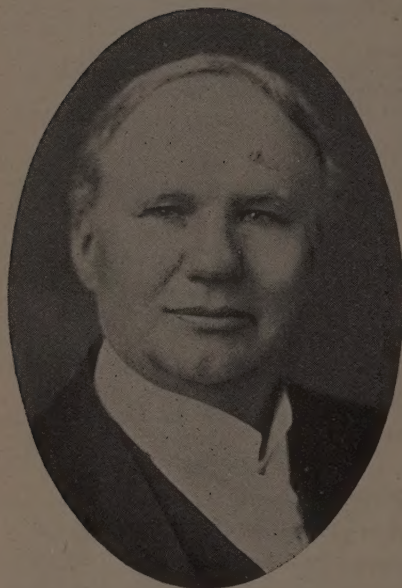
Number 3

CONTENTS

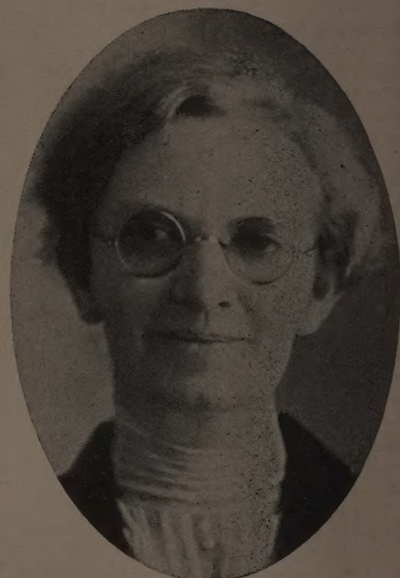
Christ Wins Again	3	Spiders and Mice	37
First Things First	4	A Notable Event	38
The Preachers Start Refueling	4	Prospect and Retrospect	39
Akin to Shop Talk	4	News From the Colleges	40
Benevolent Work and Our 1930 Budget	5	Woman's Part In the Pension Movement	41
A Handclasp From the Government	5	Speaking of Books	42
Who's Who In This Issue	5	Station UCMS Broadcasting	43
Is the Church Guilty of a Social Crime?	6	Items That Made News Last Month	44
Foreign Missions As I See It	9	The Miracle of Hatsu Inoue	45
Figure It Out for Yourself	11	Missionary Programs	46
Keeping Up With the Joneses	12	Devotional Study	48
Ten Million Pairs of Eyes	15	Good Ideas	48
Babel or Pentecost	17	Echoes From Everywhere	49
The Winners Lose	19	In Memoriam	50
The Pundits Talk Thinks Over	20	Hidden Answers	50
Youth Is In Search of Religion	21	Directory of Foreign Missionaries	51
Through Western Szechwan	23	Worship Program	53
Listening In On the World	26	Missionary Illustrations	53
Laying Siege to China	27	Japanese Student Fellowship	54
A Cooperative Venture Comes of Age	29	What, When, Where, How	55
Letters in the Gloaming	30	Among China's Farmers	56
A Call From the Executive Committee	31	What's Going On In the Board of Temperance and Social Welfare	57
When the Foreign Mail Comes In	32	Christian Wedding in Batang	57
Another Example of Cooperation	34	An Appreciation	61
Even Missionaries Have Fun!	35	Taking Time by the Forelock	62
Closing Days at Colegio Internacional	36	Receipts	63

A Gift to Their Lord and His Church

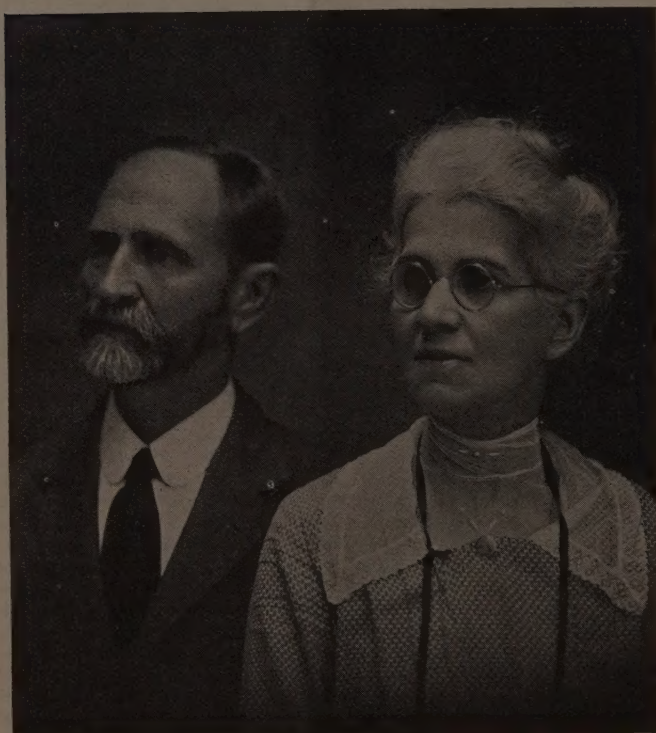
One Hundred and Forty-five Years of Missionary Service



Mr. and Mrs. Niels Madsen have given a combined service of seventy-two years to India. He was born in Denmark and served eight years with a Methodist mission before his marriage to Bessie Farrar who had gone to the field under the Christian Woman's Board of Missions in 1895. Failing health makes their retirement from the field necessary now but their imperishable spirits will continue to live and work in the hearts of those they so abundantly served.



It is hard to estimate the length of service of Mr. and Mrs. Charles Gamble Elsam to India as both were born there, inheriting a vivid consciousness of the needs of the land. Officially, his missionary service began in 1887 and hers in 1898, both serving under the Christian Woman's Board of Missions.



Across the years their wise planting of the Christian faith has yielded a rich harvest which today bears testimony to their own deep and abiding consecration. Coming home, tired in body but eager in spirit, they answered a call to Jamaica where they served for a year before their definite retirement last year.

WORLD CALL



"Women are using their heads,"—is true in the Philippine Islands as elsewhere

VOLUME XII

MARCH, 1930

NUMBER 3

Christ Wins Again!

IN THE spring of 1927 the entire Christian world was stunned by an incident of the Chinese Revolution. Most of the missionaries and Christians of Nanking were committed to the Nationalist cause, but when the Nationalist army swarmed into the city on March 24, instead of accepting in good faith the welcome that awaited them as patriots and friends, the soldiers began to rob and insult the men and women who had devoted their lives to China's welfare. They looted and burned their homes and seemed bent on murdering all of them as they did Dr. J. E. Williams, vice-president of the University of Nanking.

Immediately, and for months afterwards, the newspapers of the world were filled with reports of "the missionary debacle in China." According to some of the most widely published accounts, all that the messengers of Christ had accomplished in a century had come to naught in a day, for the anti-foreign and anti-Christian demonstrations at other points were so like the outbreak in Nanking that the representatives of the British and American governments insisted that all of their citizens must come out to the ports where they could be protected. In Shanghai the missionaries' lives were fairly safe for the moment, but how their souls were harried! Most of the business men from their homelands denounced them as the blundering, meddling instigators of the Revolution, who had done nothing better than put foolish ideas of liberty, justice and equality into the heads of the Chinese people. One comfort besides their faith in God remained to these miserable missionary refugees—the marvelous loyalty of their Chinese friends. It was demonstrated time and again not only during those turbulent days but in the succeeding months when the missionaries were absent from the field and

the care of the schools, hospitals and churches fell on the Chinese Christians.

Naturally the turn of events in China had an unwholesome effect upon missionary support at home. Many questioned seriously the wisdom of a missionary program at all. Coupled with the decline of idealism following the World War and the severe criticism of all religious belief in the light of scientific discoveries, this general state reflected itself in what seemed to be a waning missionary passion. Yet patiently, firm in faith and stout in heart, both missionaries and leaders at home have kept the fort for foreign missions. Steadily has losing interest been recaptured, gradually the fires of enthusiasm rekindled as constantly reports from the foreign fields have grown brighter and brighter.

NOW comes the glorious call of the disheartened back to the colors with information that Christ is winning in China! The Chinese Christians stood fast in their faith through the persecution stirred up by Russian atheists; the United States and Great Britain have established friendly relations with the Chinese government on the basis recommended by the missionaries as against that urged by commercial interests; missionaries, returned to their posts throughout the country, are reporting the Christian schools, hospitals and churches more flourishing than ever before; and a gigantic Five-Year Program of Christian Advance has been inaugurated that is sweeping the length and breadth of the land. This victory of Christ in the face of the most virulent opposition ever met anywhere proves his power to triumph completely everywhere!

First Things First

AT LAST we have learned that there is no substitute for the missionary passion. It is so patent; it has been so painfully proved.

On the wave of the machine-age leaders in religious enterprises were swept along with the rest of the world into a maelstrom of efficiency. It became our barometer of effort. Wheels within wheels, cogs gearing in—sometimes—with cogs, committees, commissions, charts and figures. "Like all the rest, we had relaxed our hold on higher things and satisfied ourselves with . . . idols of our own fashioning." All too costly was the price we paid to learn that to turn wheels and whirl motors there must be a constant flow of power, energizing, vitalizing power.

Now penitently we are turning to refuel.

Foreign Missions Day—the first Sunday in March—is "refueling day." Go to church and let your minister burn into your soul the glorious fact of the love of God, a love that is your opportunity and mine to broadcast to every man—black, red, brown, white and yellow. Read the amazing stories in this issue of *WORLD CALL*, stories that bring a slow tightening around the throat as they reflect the consuming passion in the souls of men and women out on the firing line who are patiently, tirelessly, pushing out farther and farther the frontiers of Christ's kingdom. Let your cry become articulate as you feel again the compelling urge to "go and tell," the urge that so dominated our foreign missionary appeal in years past that it has become the most revolutionary force for righteousness in all the world today. "If we must build anew and build to stay, we must find God again and go his way."

The Preachers Start Refueling

PREACHERS are everywhere confessing that they are not preaching the missionary message from the pulpit as they once did. This was not only strongly expressed at the Foreign Missions Conference held in January in Atlantic City, but is revealed in personal conversations with many of our own preachers. There is a wistful longing for a more vital and radiant message on World Missions. There have been so many changes in the fields and such transition in thinking at home, that many ministers have been confused and have not pressed the missionary note as formerly. There is no doubt that the Jerusalem Conference with its findings and reports presents a fresh and vital apologetic and appeal for the whole mission of the church in the world of today.

There is a movement on among our own preachers to acquaint themselves with this new approach and understanding of the missionary cause.

Five or six of our leading ministers, who feel this need deeply, together with Acting-President S. J. Corey of the United Christian Missionary Society, are

setting up a series of meetings in various parts of the country for preachers alone, to discuss for a day the preaching values of the Jerusalem Conference reports. The interest has been spontaneous and eager and already such meetings have been arranged for in Cleveland, Lexington, St. Louis, Wichita and Dallas. Other meetings are in process of development. Such pulpit themes as "The New World and the Mission of Christianity," "The New Challenge of Secularism to World Missions," "The Supremacy of Jesus in Relation to Non-Christian Religions," and "The New Day in Missions a Challenge to the Christian Pulpit," are to be discussed by ministers themselves. It is hoped that out of this may grow many discussions of these vital themes in ministers' meetings and conventions, an increased literature on the subject and a vital linking up of the old unchanging realities of the missionary message, with this fearless facing of the new world in which we live, thus strengthening the note of authority and conviction.

Akin to Talking Shop

THERE is no truer index to the character of a home than its reading matter. With the gradual upward curve that average intelligence is taking today, more and more periodicals of value are finding their way to family reading tables. Happily, among these are the religious journals.

There is no gainsaying the fact that religious papers will need seven league boots to catch up with the popular magazines in general attractiveness. It is only recently that religious journalism has made a serious bid for recognition. Too long has its poverty been taken for granted, its subject matter anticipated as dull, its editorials ignored as banal, its very existence damned with faint and loyal praise. That it has survived at all is testimony to its peculiar message and to the hunger of Christian people for that message. Now that it is not only falling in step with modern topography but is daring to plow new ecclesiastical ground, more deserved support is coming from the public.

The religious press has set for itself objectives which no other class of journals, however comprehensive their scope, can cover. The *Federal Council Bulletin* has analyzed some of these and each is a convincing reason why a religious paper is increasingly necessary in every home in these bewildering days. They are:

1. To help people keep their faith in the spiritual meaning of life in a day when a host of influences are tending to batter it down.
2. To sustain confidence in the fundamental importance of the church at a time when it is under a heavy fire of criticism.
3. To hold up every phase of human life and relationships to the mind and spirit of Christ, not allow-

ing any area of social life to be exempt from his sway.

4. To keep church people from becoming complacent, helping them to be open-eyed and sympathetic toward progressive influences in the church, such as the movement toward larger Christian unity, the new emphasis on fellowship in the missionary enterprise and the fresh grappling with the issue of war.

Our Benevolent Homes and the 1930 Budget

IN AN effort to bring adequate support to our benevolent homes at a time when budget appropriations by the United Christian Missionary Society must be cut, and which, if some special provisions outside budget allowances are not found, will seriously cripple our benevolent work, a modified program of promotion has been approved by the executive committees of the United Christian Missionary Society and the National Benevolent Association.

The budget granted the department is \$122,776.20. This must be supplemented by an amount almost as large, \$118,000; \$20,760 of which is needed to offset the direct cut in the department's budget, \$26,260.30 to cover the 1929 overdraft of the department, \$66,683 which has heretofore been secured annually from local sources, but under United Society promotion, and \$5,000 additional to meet new needs, principally at Atlanta where a new and much larger building has recently been occupied.

The modified program means, when reduced to the simplest statement, that all funds derived from regular promotional sources, sent either directly to the homes or to the society's headquarters, are to apply on the budget granted by the society; i.e., the \$122,776.20; while funds derived from all other sources, such as community chests, non-Disciple individual gifts, etc., are to apply on the special fund of \$118,000.

Under this plan there will be avoided the facing of excessive overdrafts made on the United Society, which are unavoidable so long as budget allowances are so much below actual needs; and the department of benevolence, or rather, the benevolent homes, take the risk of securing the additional amount needed for their support.

A Handclasp from the Government

RECENTLY a conference was held between representatives of the Foreign Missions Conference and President Hoover, who believes implicitly in foreign missions both as an agency for the betterment of the people of backward countries and as a means toward good will among nations. President Hoover believes that all consular officers of the United States Government should be familiar with the scope, purposes and methods of the foreign mission boards of the United States.

As a result of the conference he has decided to send

over his own signature 500 copies of a statement prepared by the representatives of the Foreign Missions Conference to the United States consular officials around the world. The statement covers:

- a. The Dimensions of Missions;
- b. The Boards of Foreign Missions and their Field Organizations;
- c. Principal Agencies of Coordination;
- d. Cooperative Thinking on Mission Policy;
- e. Some methods and emphases stressed by Foreign Mission Boards dealing with industrial developments and their effects, serving the needs of rural populations, women's part in the enterprise;
- f. Implications for governments, growing out of the character of mission work.

The document carries two appendices, one covering a statistical summary of the foreign missions of the Protestant churches of the United States and Canada, the other giving a bibliography, listing books on foreign missions which would be especially helpful to government officials.

This act of President Hoover should lead to even more cordial relations between the missions, missionaries and the government officials.

F. W. Burnham in the Pastorate

AS WE go to press Ex-President Burnham is happily serving in the pastorate of the combined University and North Park Churches, Indianapolis. Circumstances did not seem propitious at this time for the definite establishment of his relationship with the Federal Council, a type of service for which WORLD CALL had suggested his peculiar fitness, and as the pull of the local pastorate at his heartstrings had always been strong, his return to that work, while unexpected, came with little real surprise to his friends.

Who's Who in This Issue

A GALAXY of brilliant minds confronts us in this issue. S. J. Corey, for twenty-five years connected with the foreign missionary program of Disciples of Christ and now acting president of the United Society, writes out of the overflow of his heart on a situation that is far too critical for casual attention. C. M. Yocum and Miss Lela Taylor, both secretaries in the foreign department of the United Society, are thoroughly conversant with the work of which they write. John R. Golden served as a member of the Commission to the Orient in 1926 and as a secretary in the foreign department of the United Society from 1926 to 1929. Harold E. Fey is a missionary in the Philippine Islands and C. A. Burch serves in China. Marion Duncan writes of his difficult journey to his chosen field, Tibet, after furlough in America.

John R. Mott is chairman of the International Missionary Council and a recent speaker at the Missions Building. Cynthia Pearl Maus is the pioneer young people's superintendent among Disciples of Christ. Mrs. C. M. Rodefer is president of the Ohio Christian Woman's Missionary Society. James A. Crain is secretary of the Board of Temperance and Social Welfare and H. O. Pritchard is secretary of the Board of Education. Georgia May Campbell, daughter of George A. Campbell of the Union Avenue Church, St. Louis, is assisting in the Pension Fund office. W. R. King is executive secretary of the Home Missions Council.

Is the Church Guilty of a Social Crime?

An Intimate View of a Shameful Situation

By STEPHEN J. COREY



THE present is a time of great difficulty in connection with the problem of the salaries of our foreign missionaries. They are not being paid in keeping with the needs of the hour. Living expenses have gone up sharply on practically all of the mission fields and it is much harder for the workers to get on today than it was ten years ago. In spite of this fact it has been impossible, because of lack of funds, to raise the salaries on the fields at all adequately.

Five years ago the executive committee of the United Christian Missionary Society passed a resolution saying that the first extra \$15,000 which could be added to the budget of the foreign department should be used to increase the missionaries' salaries. Getting this increased amount has been, however, another thing. Instead of being able to increase the budget, the committee has been obliged to cut it, while each year the problem of our missionaries' adequate support has become more acute.

Many questions are asked with regard to the support of the missionaries. As a matter of fact we can hardly speak of missionaries as receiving salaries, as we think of salaries here in America. They really receive only a stipend or allowance to cover their living expenses. The Foreign Missionary Manual of the United Christian Missionary Society states: "The salaries of missionaries are determined after careful correspondence with the field and study of the expense of living. The salaries vary according to conditions. The purpose is to provide a comfortable support during the continuation of service under the society." This will indicate the understanding with regard to salaries on the part of the missionaries and the plan which the society has for their support.

It will be readily understood that living expenses vary greatly on different fields. For instance, Japan is a highly developed country with an industrial life and a type of civilization which puts living for foreigners on a plane somewhat similar to that in our own country. On the other hand, Tibet is an isolated

field where living conditions are not influenced greatly from the outside and where missionaries are able to raise considerable for their own needs in their gardens. The allowance for a man and his wife in Japan is \$2,100 and in Tibet \$1,500. The ten different foreign mission fields where work is directed by the society vary a good deal in the cost of living so that salaries must be fixed according to conditions and not according to a general schedule. In addition to the regular salary allowance, provision for a house in which to live is made for the missionary and also allowances paid for the children—so much for each child, according to age. The children's allowance begins with \$100 per year at birth and gradually increases until from the 17th to the 22nd year, when school expenses are high, it is \$250 a year for each child. Necessary medical expenses of the missionary families also are paid by the society. In some fields there are medical missionaries where these needs can be looked after without additional expense. In other fields it is necessary to seek counsel and help outside of the missionary staff. From the nature of the case missionary health must be looked after carefully. Often the climate and surroundings are difficult. The society tries to make available for the missionaries the very best of medical skill, both in the field and while on furlough in America.

IT CAN be seen that the salary of the missionary cannot be computed as salaries are here in America. The support of the missionary necessarily includes a number of things besides the regular salary payment. His salary is very moderate, but he is accorded certain protection which his location, his life tenure and the nature of his work demand.

Living expenses in America are much higher than on most of the fields, which means that when missionaries come home on furlough they labor under very serious difficulties. They have no furniture in the homeland with which to set up housekeeping and many have to change from tropical clothing to that necessary for our climate. A small extra allowance above the minimum field salary has been granted missionaries and their children on furlough, in an attempt to partly meet this special need. This is entirely inadequate and the allowance must be raised to make their living during furlough possible.

It should be said that the salaries of the missionaries do not vary according to type of work or length

of service. That is, a new man receives the same salary as an older man who has been many years on the field, and a medical man is put on the same basis as one who preaches or teaches. The salary of a single woman is usually half of that for a man and his wife. It can readily be seen that if two single women live together, as is usually the case, they constitute a group very similar to a family and the combined salary is about the same. If a woman has to live alone she must keep up her household for one person and her expense is larger and her living more difficult. The question is often asked why, in living-link support, the salary of a single missionary is put at the even figure of \$1,000. This standard was established some years ago. As will be noted from what has been said, the salary is not all in direct payment but includes provision for a house, medical expense and usually children's allowances. The amount established as living-link support was an attempt to come to a fair norm or figure covering all of the missionaries. Since the figure was fixed, expense has gone up to a considerable extent and the amount should be at least a third more than the \$1,000 at the present time. Aside from the above items in missionary expense, each missionary needs to have a language teacher to help him in his mastery of the native tongue. This really is an item in his support.

The missionary's salary goes to him every month, whether it has been received from the church supporting him, or not. This creates quite a problem. Many of the churches leave the larger part of their missionary payments until the end of the missionary year. Because of this the society has to borrow large sums of money at interest, during the year, in order to be fair to the workers at the front and enable them to live. Because of the payment of this large item of interest, as well as the limitation of missionary offerings, it has been difficult to do for the missionaries what should be done.

Recently a special crisis has come up in China where the revolution is complicating all matters. It is estimated that the living expenses of the missionaries in the Yangtse Valley, China, have increased over 60 per cent in the last few years, while the salaries have been raised only a very small per cent. The society is just now going through the struggle of trying to provide a living for the missionaries in China, as well as for some of the missionaries in other expensive fields such as South America, Africa and the West Indies where adjustments have not been made. Expenses for travel, building, native workers and all other items have gone up, and the mission-

aries, with characteristic unselfishness, have tried to make the adjustments in the other places before they asked for themselves. The situation is such in China that the missionaries simply cannot live on their present salaries. They have been going deeply in debt. One can see how difficult it has been this year to try and raise these salaries when the society has been under the necessity of cutting its budgets for all the fields. It is absolutely necessary to do this, however, in order to keep the missionaries on the field. The society in making these increases must call on the brotherhood for larger gifts. Only so can the missionaries who represent us at the front carry on.

The missionaries in China and other fields have been very slow to press for their needs because of the critical situation with regard to the support of all the work. In a recent statement, however, which they have been urged to make by the society and by Alexander Paul, the Oriental Secretary who is on the

field, they have made some very frank observations which ought to be known by our people here at home. The following are quotations: "The situation has for some time been distressing, and for many of us is now impossible. There have been few or no margins to cut, and we have been reduced to expedients that cannot be continued, such as: borrowing on life insurance or from American acquaintances; continual anticipation of salaries; inadequate response to the multiple and righteous appeals that are made for our gifts to Christian enterprises and charities in this land of poverty; excessive dependence upon gifts from America (a condition bad for the society as well as for us); use of money from the emergency relief fund of 1927 for current necessities

rather than for a moderate replacement of household goods then destroyed.

"The greatest possible loss in service and in money would be the withdrawal from the field of people who have a fair start with adjustments and language, but are not here long enough for the work and the society to receive an adequate return for the costly years of preparation. Several of us are now compelled to think definitely of retirement in the near future, unless there is prompt and sufficient relief. No one can see any possibility of bringing children through their teens without a radical change in our position. When the circumstances of single persons and childless couples are critical, those of families with children can scarcely be explained. For young children, the allowance in China just about covers the cost of milk alone. Every item for education and play must be privately supplied at great cost and



Japanese girl planting rice

effort, since there are no tax-supported opportunities. It may be pointed out in passing that the missionary in China must provide for himself a whole series of services which are more economically and efficiently maintained by taxes and public utilities in America."

One of the China missionaries who, together with his wife, suffered greatly at the time of the catastrophe in Nanking, and who has been patient and considerate to the extreme, writes as follows: "I have steadily been on the side of economy and restraint—saying that aside from better children's allowances, we ought to get along somehow until the Chinese workers could also be helped a little. But the changes of these five years are overwhelming; and the Chinese workers have been helped considerably, or they could not have continued. Now a number of us are unable to look farther ahead than the coming summer and are hard pressed to find ways that will get us that far. Everyone is excessively 'materialistic' with the worries of daily marketing and the next necessity in clothing. Immediate relief is imperative."

We have necessarily adjusted ourselves in America

to the new economic situation since the war. Costs for our Christian work have gone up, and we have increased the expenditures of our local churches and raised pastors' salaries. The mission fields have been far away and the missionaries have suffered gravely because the giving of the home churches has not been sufficient to meet the increase in expense there and at the same time give the missionaries consideration for their personal needs.

It is difficult to think of a greater challenge for our people in their Pentecostal sharing contributions than to do a generous thing in order that the missionaries who have held the front through all sorts of difficulties and dangers, might have a decent support. They should be relieved of the worry and anxiety which, added to their other problems, makes their work sometimes almost impossible. The matter of this readjustment of salaries cannot be delayed longer. Provision must be made for our representatives at the front to be fairly supported and to have the protection that they and their families need in these times when they face more problems than ever in the history of the work.

Poems On China

By

EDNA K. SETTLEMYER

Lotus Lake

Upon your bosom, lotus lilies sleep,
Lulled by the radiant Chinese moon that heals
The burning heartches of the day. Calm steals
Through all my being—poppies, heap on heap.
Five centuries that massive city wall
Has guarded you. The priests have quietly,
From that great temple, heard, with prayer-wrapt face,
The heron and the wild ducks' mating call.
There, timeless, ageless, endless, you will be,
Breathing out beauty to a deathless race.

A Child Laborer in Shanghai

Your mother wakes you every day at five;
With threats and curses, drives you out to work.
There are so many to be kept alive
That even you, at eight, must never shirk.
With sullen heart and weary, aching feet,
You trudge three miles a day out to the mills,
Where West and East in industry now meet
And keep the little children off the hills.
You toil for fourteen hours, from six to eight,
All through the night. Each hour the foreman's goad
Prods you, to help you keep awake. He's late.
You doze.—Your head.—You cannot bear the load.
Quick! Stop the loom! Pull out that scalp and hair!
Go call another girl!—Her folks won't care!

The First Chinese Wife to the Third

You think you're fine in bridal gown of red,
Red satin, all embroidered in gay flowers.
Cursed bridal crown and veil upon your head
That vauntingly above me grandly towers!
The paint that you have smeared upon your cheeks
Is far too red. That little square of black
That you have pasted on your temple speaks
Of vanity. Young fool! You'll not hold back
The ravages of time upon your face.
Your beauty soon will fade. Be happy now!
You'll yet eat bitterness and fall from grace.
Your proud heart, just like mine, will some day bow—
Give birth to she-dogs!—He'll soon tire of you
As he has tired of me and number two!

The Foreign Missionary Task As I See It

After Helping in Its Administration for Three Years

By JOHN R. GOLDEN



Igorrote woman of
the Philippine Islands

THERE is no reason to be discouraged over the state of foreign missionary work today, but there is abundant reason for great rejoicing. Measured by the standard of what has been already accomplished there is every reason for encouragement. Even where results seem to be meager for a time, there is a cumulative process in missionary work that is evident in the long look across the years.

During the last few years we seem to have come into

ter governments, in education, in the elevation of the home, in improved social conditions, in the emancipation of womanhood, the protection of childhood, in the better international understanding and good will—all this is to present a glorious record of achievements in the field of foreign missions of which the church can well be proud, and which the church ought to stand ready to defend against any misrepresentation.

With full recognition of all the work done by many other agencies in some of the aforesaid movements, the fact yet remains that the missionaries have rendered by far the greatest service in bringing about fundamental changes in ways of life. I am confirmed in my belief by what I saw and heard in the Orient that the greatest single influence for international understanding and good will is the Christian missionary.

FOREIGN missions is a stupendous task and will challenge the entire strength and resources of the church. Few people have ever received any adequate conception of the size of this work, and only a limited number seem to realize that this is the chief mission of the church. The program of the church for foreign missions has never been made on the basis of the size of the task, but rather on the basis of what the church members with an inadequate view have thought of the task. We are not approaching the end of missionary work, as many seem to think today, but are just well started on the job. A recent survey of mission work being done in Japan brings this fact to our attention in a very forceful way. There is not a section of Japan where missionary work is adequately covering the territory. We face the startling fact that 80 per cent of all the work being done there is in 16 per cent of the territory. The great rural sections and villages are practically untouched. This statement would need but slight change to apply to any of the major mission fields.

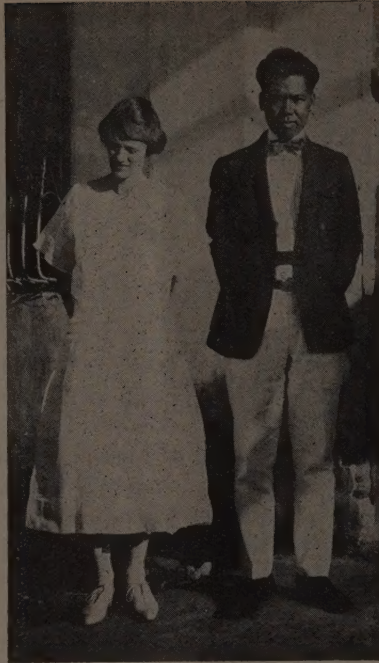
A great and recurring problem in foreign missionary work is that of releasing the work to native Christians to carry on. I found in my interviews with native Christians on the fields that in every case where it had been said there was no longer any need for the missionaries, that the speaker was thinking of

an age of criticism. For a time this was hurled against the church, and many were among the number who said the church had failed. Just now this criticism seems to be centered particularly against foreign missions. Some business firms who find Christian teaching at variance with methods often used by them in mission lands; some world travelers with a meager glimpse of missions or who listen to port city gossip; some magazine writers who feel the urge for sensation to satisfy itching ears—these have pronounced Christian missions a failure. And the enemies of missions are making telling use of this. Many uninformed though honest folk are influenced and are placing a question mark after every statement regarding foreign missions. The hour has arrived when the church must defend missions as her very life, and show her confidence in this very purpose of her existence by larger consecration to the cause.

Judged by any fair standard that could be set up foreign mission is a success. The only absolute true norm by which Christianity can be tested is its effect on the individual who has come under the influence of its teaching. To call the roll of just a few out of the many converts in any mission field and see the transformation in such lives, is to present an unanswerable argument for the cause of foreign missions. Then to record what changes have come in these lands as a result of missionary teaching, in bet-

a particular piece of work and not of the problems of evangelizing all the people. In every instance where the native came to a study of the entire field there was an insistent request for more missionaries. It is often true that the missionary becomes attached to a particular piece of work which he has built by years of patient work. He has succeeded in getting fairly good equipment and a comfortable home and these become dear to him. Consequently he is often slow in turning this piece of work over to a native Christian, and moving on to start a new piece of work in new territory. Sometimes when this transfer is made the missionary thinks his work is done and is ready to retire and come home. In the future the missionary must become the pioneer and constantly move on to open new work. I found a number of nationals who said, "We can carry on this work that is established but we can't start new work." They felt that this was the future work of the missionary. It will take many years before the pioneer instinct and ability to develop new ground will be sufficiently manifest in the nationals to warrant the withdrawal of our missionaries.

Local pieces of work should be given over completely and at the earliest moment when there are native Christians fairly competent to direct such work. Some mistakes will be made and some natives will fall down but the great majority will succeed. Native congregations should very early organize their own missionary work which they should support and direct. And just as they develop and sup-

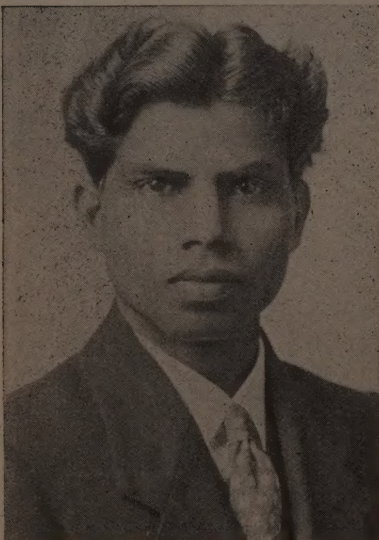


Dr. and Mrs. P. C. Palencia have charge of the Frank Dunn Memorial Hospital in Vigan, Philippine Islands, where both are rendering an outstanding service. Filipino Christian doctors direct also our Mary J. Childs Hospital in Manila and the Reid Hospital in Laoag

man hands. Yet the church stands in great danger today of having the mistakes of the few so continually heralded that the long list of faithful men and women are being forgotten. I want to protest against this injustice. I refuse to let the mistakes of the few bulk so big that I fail in my appreciation and support

of the large number who are faithful to their trust

The foreign missionary task is the big work of the church and will demand a large consecration of life and money for many years to come. It is only as the church goes forth in the power of God that this work can be done, and the kingdoms of this world become the kingdoms of our Lord and Christ.



George H. Singh is a native Christian to whom has been entrusted entire charge of our mission work at Bareilly, India



Yokichi Hirai, president of the Margaret K. Long Girls' School in Tokyo and pastor of the Takinogawa Church, is one of Japan's leading Christian educators

port a missionary program, in that same degree should we withdraw from that territory.

My second conviction about our missionary work has to do with the personnel. We have a great group of magnificent men and women in the missionary service. The church must come to a proper appreciation of them and their service. Among this company are the names of some who will be listed among the greatest missionary leaders of our age. Some sleep beneath the sod in the country of their adoption. Some broken in health or through the infirmities of age, rest awhile in the homeland. Others in the most heroic manner carry on the work. Some few have been a disappointment, either in lack of ability or of loyalty to a partnership with the church that commissioned them. This number has been small, and we are all grieved that there has been any failure. There will be other failures just so long as this work is committed to hu-

Figure It Out For Yourself

Figures Never Lie But They Do Tell a Story

By C. M. YOCUM

A CITY of 5,000 inhabitants will have not more than 2,000 wage earners, probably fewer. The United Christian Missionary Society through its foreign department employs 2,011 men and women in its ten foreign mission fields. These fields are located in the eastern, western, northern and southern hemispheres. Two hundred and seventy-eight of these men and women are missionaries and 1,733 are nationals. Visualize a little city of 5,000 and you have a fair idea of this goodly company and their families. The paid workers on our foreign fields equal the number of our preachers in all the states of the United States east of Ohio and west of Kansas. They do their work in eleven languages or dialects, speaking English, Spanish, French, Lonkundo, Lingala, Hindi, Tagalog, Ilocano, Chinese, Japanese and Tibetan.

The parishes served by these men and women are inhabited by over seventeen million people, all depending upon our representatives for the gospel message.

These workers carry on in 223 organized churches or in 1135 preaching points including churches. There are 112 self-supporting churches or groups of Christians. In these congregations, on conservative estimate, 25,000 Christians gather every Lord's Day for fellowship, worship, to break bread and pray.

Our church membership on the foreign fields now numbers 40,319. In our foreign churches 5,610 were baptized last year giving a net gain of 3,256. Stated in percentage that was an 8.7 per cent net gain over against a net gain of 2.1 per cent in our churches in America for the same period.

We have 600 Bible schools with an enrollment of 23,637, and 512 day schools of all grades enrolling

15,608 students. That is more than are enrolled in state colleges in the state of Indiana.

We have sixteen hospitals and nineteen dispensaries which gave 434,791 treatments last year. Ask your nearest hospital how many treatments are given there in a year to get an idea of the work that figure represents.

Property valued at \$3,053,018.15 is owned by the United Society and its constituent boards on foreign fields. Last year \$347,608.66 was raised on the foreign fields and expended there in the work. At the same time \$787,280.92 was raised in America and expended on the foreign fields. This amount included \$80,501.73 in special offerings for buildings, equipment, etc. Counting both regular and specials, we raised 44c on the foreign fields for each dollar raised for the foreign work in America. The administrative expenses of the foreign department amounted last year to \$20,218.18. We raised enough on the foreign fields to pay that and leave \$327,390.48 to be spent on the foreign work in addition to that given in America. But the foreign department should pay its share of promotion, service, etc. Charge against the department every possible item of promotion, service and other overhead chargeable against it and it can pay it from money raised on the foreign fields and still spend \$1.00 for each 83c raised for the foreign work in America. In other words, give us 83c and we will pay all our overhead and still spend \$1.00 on the field. Or give us \$1.00 and we will spend \$1.20 on the field. Not a bad investment! And in addition we introduced 5,610 lives to Christ and nurtured at least 40,319 others. Figured either in dollars and cents or in lives which abide through eternity, foreign missions is a profitable business!

This missionary bungalow does not boast of an ornamental frieze but has a crew of native workers applying a new palm leaf thatch roof



It is the home of Mr. and Mrs. Charles P. Hedges at Monieka, Africa

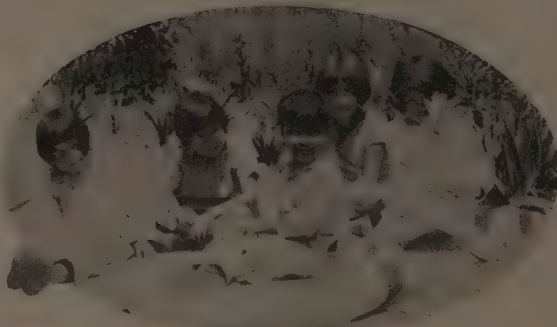
Keeping Up With the Joneses

Eventful Years In Mexico Set a Pace for Mission Work

By LELA E. TAYLOR

THE Christian forces of the United States have watched with the keenest interest the untangling of the complicated skein which Ambassador Morrow found in Mexico; they have rejoiced over the wonderful progress in goodwill and understanding that has been constantly growing during these last two years. The question naturally comes, have the evangelical forces in Mexico been making a corresponding progress during these eventful years in the life of our sister republic? It is reported that when Ex-President Calles was leaving his office, he said in referring to the evangelical workers in Mexico: "I have plowed the ground. It is now for you to sow the seed." Throughout all of Latin-America there is an awakening interest in the realities of our Christian message. Mexico is no exception, as is indicated by the extraordinary reception given to the messages of Dr. Mendoza in San Luis Potosi when he recently spoke each night for a week in the theater, setting before the people the place of Jesus in the world today. The evangelical forces are overjoyed in having Dr. Gonzalo Baez Camargo as the new general secretary of religious education for all the churches of Mexico. Professor Camargo was the president of the Congress on Religious Work held in Havana in June, 1929.

I arrived in Mexico for my first visit in the summer of 1926, just a few days after the Roman churches had been closed because of the failure of the priests to comply with the laws of the land regarding registration. I was on the field for my second visit at the time



The five youngest children in our girls' home in Aguascalientes

when the government and the church came to their understanding last June. Many were the evidences of the progress made by the government during these years, not only in handling some of the difficult problems relating to the church, but also in the new irrigation projects, in the new roads, in the number of schools established and in the notable advances that have been

made toward better health. Rejoicing in all these material successes, it was a matter of pride as well to see the way our own churches and institutions in the heart of Mexico have grown and developed during the three years.

In 1926 the Golden Jubilee Fund for the erection of a church in Aguascalientes, for a girls' home in that city, and for the boys' school in San Luis Potosi, was yet in hand. Now all of those buildings have been erected, and the work is better equipped than it has ever been in its history. The girls' dormitory is a commodious building, well located, and adequately adapted to the needs of the large family of girls who make up the boarding group of Colegio Morelos. It is from this group of girls that we expect to develop the woman leadership for our Mexican field. Already several of the girls are out in teaching positions in other parts of the country, having been trained in the home and in the Normal department of the school.

We have provided for our own schools a number of fine teachers. Several of the young women have also entered nurse's training and two others serve our mission as Bible women. This is a promising group.



The official board of our self-supporting San Luis Potosi Church. S. S. McWilliams is in the center front. Two other members, Miss Edna Lick and F. J. Huegel, are not in the picture

It is difficult on a limited missionary budget to provide for a well-rounded work both for boys and for girls in all of our fields. We have long awaited the day when we might have the boys' work in San Luis Potosi of equal strength to that of the girls' work in Aguascalientes. The Jubilee Funds provided the money for the property. We were fortunate in securing eight acres, one block from the main thoroughfare of the city, with good residence, outbuildings and a garden with some fruit trees. We have remodeled and built an addition to the residence to meet the present need for a boys' dormitory. There are ample playground facilities and sufficient space for the secondary school, which we hope sometime in the not distant future to be able to erect. Five thousand dollars was retained from the Jubilee gift to make possible the first unit of this building.

For the first time in our history in Mexico we have a real family of boys here. Much of the value of school work on the mission fields comes from the close association and the family touch which is possible in dormitory life. It is from this group of boys for which we are now providing a home that we expect the future ministry and lay leadership of our Mexican churches to come. We hope to be able to see that the claims of preaching the gospel are laid upon their hearts, and that they are developed wisely under the nurture and leadership of our missionaries while they are gaining their undergraduate training. Then they will be ready for their final training in Union Seminary in Mexico City, in which we cooperate.

Colegio Morelos, our girls' school in Aguascalientes



Above: Rear view of new Girls' Dormitory at Aguascalientes, Mexico

and Colegio Ingles, our boys' school in San Luis Potosi are both institutions of which we can be justly proud. They are recognized by the government and are doing very high grade work. Our new school is at Chareas, a mining town, in the state of San Luis Potosi. This little school, which is only a couple of years old, has already attained such a place for itself in the community that the children of some of the

most prominent citizens are enrolled. We are expecting it will be very largely self-supporting aside from the salaries of the missionary teachers. We hope to do such a high grade of work that the people who are able to pay for the education of their children will want to send them to us. In this way we hope to implant the ideals of Jesus in the boys and girls who will be the future citizens of prominence and power



Our new church (with the towers) at Aguascalientes, Mexico, occupies a commanding location on a prominent thoroughfare. It was erected with Golden Jubilee funds

in their community, representative Christian leaders.

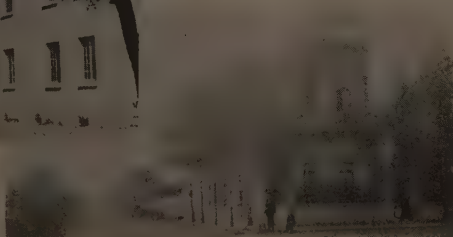
The work of our churches has made great progress during the last three years. The church at San Luis Potosi has become self-supporting under the leadership of Pilar Silva. This is the first self-supporting church in Latin America. The giving and the emphasis on stewardship in this congregation would put most of our churches in the States to shame. During

my visit the first anniversary of the time of self-support came around, and it was a happy congregation that gathered for the celebration. There was a program in the church and a social hour in the church parlors, but most impressive of all was the circle that was made around the church as all of us clasped hands, pledging ourselves to a new devotion to Christ's Kingdom as we thanked him for his help in bringing the victory of self-support. The young people's choir gave promise of fine

help in the future, and the beautiful spirit of the pastor and the church group was a real inspiration to the visitors.

In Aguascalientes the congregation, under the leadership of Manuel Beltran, was rejoicing in the new building, one of the most adequate that we have anywhere on our mission fields. The fine Sunday school equipment had been such a challenge that the

Below: Boys' Dormitory at San Luis Potosi. Our lot extends as far back as the fence goes in the rear, and will be the site of the new school



church has a graded church school quite the equal and perhaps the superior of any church school in the Republic. Here lessons of international good will and appreciation of other nations are being taught in a marvelous way along with the regular Bible school lessons. In one of the departments we saw an Indian village; and on the sand-table in the primary department was the Congo River, on the banks the little grass huts of the African village. The boats were there, the hospital with its medical work, and the boys and girls of the department were bringing their Children's Day gifts for their black brothers in the heart of Africa. A feature of their program on this particular morning was the singing of "Jesus Loves Me," not only in Spanish, but also in English and Lonkundo.

We have a most promising little congregation at Charcas. One of our most capable young men, Abel Charles, is the pastor. This congregation is housed in an inadequate little building, and cannot expand or work very well where they are. They are making a great struggle for a neat little church, which we earnestly hope may be provided before long. It is one of the real needs of the work in Mexico.

We have developed in the last few years two very interesting pieces of social service work. In San Luis

Potosi we have the only library in the city. It is increasing in popularity daily, and is useful not only to the community but to the members of the Mission, and especially to the ministers of the churches throughout our field, making available to all of them at a minimum cost some of the best books. In Aguascalientes we have the beginning of a real public health work. For the first time we have a trained nurse on the field who is just beginning a program of instruction in the schools, and a definite check on the health problem of the pupils. This program will be expanded to reach out to all our field of special responsibilities in Mexico as we are able.

How glorious to have a share in "building men" in Mexico as the many material developments come on apace. Edwin Markham says:

"We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

"Why build these cities glorious
If man unbuilt goes?
In vain we build the work, unless
The builder also grow."



School children of Mexico City, Mexico, with placards which they carried in an anti-alcohol parade on election day

Ten Million Pairs of Eyes!

A World Leader Evaluates the Place of Christianity Today

By JOHN R. MOTT

Part of an address given at Missions Building, Indianapolis, on January 12

I AM proud of our thirty thousand missionaries. I knew nearly half of them as undergraduates and I think of every one of them as ambassadors in the largest conception we have when we speak that word. I think of them as interpreters, not only of the language, but interpreting backward and forward the two nations which they are serving, the countries which sent them and the countries in which they are living. May I not use stronger language still? I think of them in some humble sense as mediators like our Lord who with his body on the tree broke down the middle wall of partition. So they are breaking down this wall of fundamental misunderstanding and are dissolving the barriers between man and God. It is no time for us to plan any measures which would weaken or counteract this Christlike impression.

Organized Christianity in Asia, and the same is true in Africa and Latin America, is today working under a terrible handicap. In the first place there are all too many divisions among us as Protestants. I have some deep convictions under that head, but I would say about our divisions over there that they never seemed so unnecessary to me, never so unwise, so unchristian, and therefore, never so intolerable. We must shake off this handicap.

Second, because of our associations. They speak of us here in the West as Christian nations, sometimes with emotions of great gratitude, but more oftentimes today they use that phrase in cynicism and with emotions that do not bring us satisfaction. They see phases of economic imperialism, commercial exploitation, ruthless competition and forced labor, and of what is put on in the movies on the Asiatic Coast. I have come to the conclusion that what is put on in the movies each night will do more to counteract the constructive, patient, upbuilding work of missionaries through long years than anything else. These things connote something that profoundly concerns us in our world strategy and at the home base, as well as over there.

Our handicap exists not only because of our divisions and association, but also because of our inadequate leadership. Here I am not speaking only of qualifications. I would find it impossible to mention any group of workers in any calling who will average higher in intelligence and character and sacrificial devotion than the missionaries and national Christians under their leadership. But there are not



"Jesus Christ is our apologetic. He is not a new Christ, he is the same yesterday, today and forever; but thank God we have many fresh interpretations of him and many new demonstrations of what he is doing and is able to do in the present-day situation"

enough of them. We are asking the impossible. They are breaking under the strain.

Having said what I have about the handicap of organized Christianity, let me also say that the influence of Jesus Christ was never so widespread, never so penetrating and never so transforming as I found it on these recent journeys. I would put it like this. There are over ten million pairs of eyes today riveted on this central personality of the ages, the Lord Jesus Christ, where there were one million at the time of my first world journey. This takes us right into the genius of the world mission of Christianity—the confronting of a living Christ by living men, women and children. You could sum up our mission by saying it is to fix the gaze of people on this fountain-head of vitality, spiritual energy—Christ himself. He makes his own impression, which, without exception, is always a profound impression. It is always a transforming impression and time shows it is an enduring impression because it is superhuman. Why not break through the mists and secondary processes and rivet the gaze increasingly on him? The fact that this is being done, I say, is reassuring. I do not understand the person who could be a pessimist in days like these.

I remember when Sherwood Eddy and I were in India on my first journey. When the name of Christ was mentioned, oftentimes a hiss swept across the entire audience of students. We had no such experience on this last tour. Whenever the name of Christ was mentioned, under all conditions, there would come a hush, and something more, a sense of reverence that I sometimes miss even in voluntary chapel services in Christian colleges in this country. There is a responsiveness to the note of reality wherever they hear it. That is wonderful. With fresh hope and confidence I bring you the report that there is a rising spiritual tide that is increasing in volume and momentum.

There has been a marked quickening of the social conscience of Asia and other non-Christian areas. I know there is a school of philosophy in this country and a school of ethics in this country which will take issue with what I now say, but I wish to say that in my judgment Jesus Christ not only quickens conscience, not only awakens conscience, but in a sense really creates conscience. With increasing holiness comes the sense of sin. Jesus Christ multiplies sins. The more the white light of his matchless example is turned on in his penetrating teachings, the more Christ stands out in his unique and absolute sufficiency as the one above all the rest—the strong among the weak, the believing among the faithless, the erect among the fallen, the clean among the defiled, the living among the dead, alive forever more. And so

it means everything to those of us who are giving ourselves to the founding of this mission of uniting and furthering Christianity, that Christ is being recognized as moving among the consciences of Asia as never before.

There is happening a great change in the psychology of Christian workers all over these fields I have been visiting. I wish I could discover more of it in the workers here at home. I would decry the psychology I found about three years ago or a little longer, as one showing itself in divided households and conflicting voices because of confusion of thought. This was leading to a lack of certainty, a lack of sense of direction. It is a serious matter when you have leaders who do not know where they are going.

I found the opposite this time. I found the most aggressive plans that I have met in my forty years of serving Christendom. I might decry the attitude that invites defeat. No one welcomes defeat, but it is possible for our workers to attain such an attitude that defeat becomes inevitable. The word we want to put over against this is "service." That is the word we need right now to describe what has come. The time has come for great affirmations by reminding people that nothing has happened in these last years to invalidate a single claim that Christ has ever made. While we see not yet all things subject to man, we see Jesus. This is the word right now to interpret the happy change in the psychology that I discovered in the workers over there.



A four-cylinder car ascending the five-mile mountain from Kiukiang to Kuling, the famous summer resort of China

Babel or Pentecost

In International Relations

By HAROLD E. FEY

While the world is still ringing with news of the great London Naval Conference it is well to remember that the way for such a meeting had been paved by numerous "peace movements" in all parts of the world which have unceasingly labored for a better understanding among the peoples of the earth. It is perhaps not too much to say that without the preparation of the public mind by such groups the Naval Conference would never have been possible. The Institute of Pacific Relations is such a movement, as is the Conference on the Cause and Cure of War, report of which is given on another page in this issue

BOOTH Babel and Pentecost were international gatherings, and both have their counterparts in our own day.

When Babel's curse of many tongues divided the nations, the earth was roomy enough to tolerate war. This is no longer true. Pentecost, which through the centuries has sought to repair the damage of Babel and bring the peoples of variant languages and cultures together, has received a powerful impetus in our day. The brotherhood of man, once the impractical vision of a lonely Nazarene, has become the sober commonsense of the schoolmaster and the business man.

Hence there has grown up an attitude which we call the international mind, which after all is only another name for the spirit that was in Christ. Since the World War the growing recognition of the interdependence of nations has resulted in the calling of a great number of international conferences, and the formation of between three and four hundred international commissions and organizations. Each one of these is a powerful stimulus to world peace, building through "friendships, not warships" the foundation of a new world order.

One of the most important of such international bodies is the Institute of Pacific Relations which recently held its third biennial conference in Kyoto, Japan. The personnel of the conference shows that the Pacific area affects most of the nations of the world. From London and Geneva, from Moscow and Sydney, from New York and San Francisco, from Toronto and Shanghai, from Tokyo, Honolulu and Manila came the more than two hundred men and women who day after day debated and discussed the most difficult of all problems—the problem of living together in peace.

In the Pacific area the most involved and complicated of all political and social problems of the world

today have their source. When one considers the mighty revolution through which the fourth of the human race, which is China, is today passing—political, industrial, religious, cultural and social, it is not hard to realize that the historians of the future will look on the affairs of Europe during this era as relatively petty and parochial. Wherefore we may be sure that those men who met in Japan to consider means of improving the mutual relations of the Pacific nations had their work cut out for them.

IN OPENING the conference, Dr. Nitobe, the distinguished Japanese chairman, said, "The fullness of time has arrived for us whose task it is to find a common ground for the old and the new races to join hands. We meet for inquiry and study, for the enlargement of our vision and for the elevation of our spirit—for a feast of souls and the fellowship of kindred minds; for . . . mankind is one in its ultimate end and aim. The nations of the earth are looking to the realization of a corporate body in one form or another—not perhaps, a unified state, but a loose federation of the world with a parliament of man. It has been my privilege to spend seven years in that world capital, the mecca of international peace and co-operation, Geneva, the seat of the League of Nations. . . . I can bear witness to the wonderful fact, indeed a marvelous discovery, that a state has a conscience!"

During the conference it was increasingly evident that the words and spirit of the chairman, who had honorably served as Under-Secretary General of the League of Nations, were a true picture of the mind of the world. Nations do have consciences, and since the war, through the League, through the various official and unofficial bodies which form public opinion, the international spirit has steadily gained in power. In Kyoto it tackled among others the knot-tiest problem of all—the question of Manchuria.



There focus the rival ambitions of three great nations, China, Japan and Russia, making it truly "the Balkans of the Pacific," where at any moment the smoldering fires of hatred may blaze into another uncontrollable conflagration.

It is too early to write the final story of what happened at Kyoto. This much, however, is significantly apparent: When the meeting opened, the Chinese delegates were determined to drag Japan before the world as the ruthless exploiter of a defenceless nation. They accused Japan of responsibility for the murder of Chang Tso-lin, for violation of both spirit and letter of treaty agreements, and apparently viewed with suspicion, the sincerity of her declared position and policy toward Manchuria. Of course the Japanese reacted to this attitude as might be expected, so there was reproduced in miniature the "war psychology" in which the whole issue between China and Japan is today involved.

Before the conference was over all this was changed. The prominent men who made up the two delegations could be seen lunching together. Representatives of other nations used their influence to find ways of compromise. Both delegations contained men who would be consulted by their governments concerning any agreement between the two nations, and gradually it could be sensed that the atmosphere was clearing. *At the close of the conference a prominent Chinese delegate declared that a definite rapproche-*

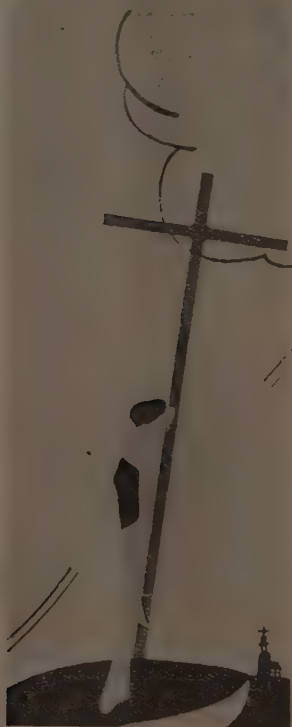
ment after years of estrangement between the two nations might well have been said to have begun at Kyoto! There were rumors of international agreements which would follow, but the really important thing which the conference effected was that it produced a psychological climate in which a fair, intelligent appraisal of the situation became possible.

The reliance of the old nationalism was on secret "conversations" between diplomats sitting behind closed doors. Accurate and complete data were often lacking. The diplomats themselves were often forced to make decisions on matters outside their special fields of interest, for it is impossible for any one man to be an expert on all matters which come before a diplomat for action. And finally, there was always the uncertainty concerning the reaction of public opinion.

The strength of the new internationalism is in its conference technique, which is the exact reverse of the above procedure. This technique has become the habitual approach of the League of Nations to its problems; it was used at the successful Washington Conference, at Locarno, and in preparation for the signing of the Pact of Paris. It is the method of the Institute of Pacific Relations.

In view of what happened at Kyoto, is it too much to hope that Pentecost has arrived in which every man will hear his leaders speak in his own tongue because they speak of peace?

The religious significance of the design on this dainty Japanese envelope gives us occasion to call attention to the exquisite artistry of the Japanese people expressed in all their handiwork



This design is repeated on the writing paper which accompanied the envelope. The stationery is used for ordinary correspondence purposes

The Winner Loses

And Thereby Hangs the Question, "Who Wins?"

By MRS. C. M. RODEFER

IN FACT everybody lost. We know that means the war and we all believe that it must not happen again. But what are we doing about it? That's exactly the reason that the Conference on the Cause and Cure of War came into existence. The Fifth Annual Conference has just closed in Washington. It was in session from January 14 to 17. Approximately five hundred and fifty women attended. Eleven national women's organizations of the United States participate in the Conference. Run your eye down through this list and see if you do not agree that it seems almost, if not altogether, a cross-section of American womanhood:

- American Association of University Women.
- Council of Women for Home Missions.
- Federation Woman's Boards of Foreign Missions of North America.
- General Federation of Women's Clubs.
- National Board of the Young Women's Christian Associations.
- National Council of Jewish Women.
- National Federation of Business and Professional Women's Clubs.
- National League of Women Voters.
- National Woman's Christian Temperance Union.
- National Woman's Conference of American Ethical Union.
- National Woman's Trade Union League.

The National Committee on the Cause and Cure of War has as its chairman Mrs. Carrie Chapman Catt whose poise, ability to handle an audience, self-evident intellectual power, delightful humor and altogether womanly graciousness place her in a class where few can rank, and these characteristics explain why she has been able to bring so much to pass.

In addition to its secretaries and treasurer, the president of each of the national organizations represented has a place on the central committee.

Two years ago at the Third Conference the resolution that stood out beyond all other deliberations as the most vital "next step" was, that there should be an effort made to enlist women of other countries in this peace movement. This year brought concrete evidence of the success of such enlistment.

There came to us some delightful women representing four major powers besides our own. Women of high calibre, culture, intelligence and influence, representing both Equal Citizenship and Peace Movements for the women of their respective countries. They were Madam Marie-Louise Puech of France, Mrs. Tsune Gauntlett of Japan, Frau Dorothee von Velsen of Germany, and Miss Kathleen D. Courtney of Great Britain.

In no instance of public speech or small discussion

groups was any interpreter necessary. Their most perfect English, choice vocabulary and strength of diction was a delight to our ears and a stimulus to our minds. Mrs. Gauntlett of Japan said she was often asked where she got her English, and her reply was, "In the Mission School where I was educated."

For four days we listened to treatments in addresses or round table discussions on subjects such as: "Obstacles to Peace Machinery"; "International Trade Expansion and Its Relation to Peace"; "The Naval Limitations Conference," now in assembly at London, and interrelated subjects.

Authoritative opinions came to us in person from professors of history and economics in large Universities and Schools of Finance, editors of periodicals, senators, the Department of Commerce, Foreign Policy Association and representatives of foreign peoples.

Each state delegation called on its respective senators at a time previously arranged for by the senators and officers of the committee, in regard to their advocacy of the World Court.

The greatest obstacle to disarmament on the part of any and all nations is the absence of a feeling of security. How to remedy that is the great problem, but Public Opinion will play a big part. You are a part of Public Opinion and so am I—hence our responsibility.

Some significant statements amounting almost to epigrams came from speakers from around the world at this Conference:

It is an absurdity to think that we started this peace movement. Our mothers and grandmothers started it in their small missionary societies.

Since the signing of the Kellogg Pact, war is illegal. Anyone who defended war previously was on the side of Law. That no longer is the case.

The greatest propaganda in the world is facts.

Disputes do not make war, but the habit of mind which threatens force to back up argument.

There are two kinds of disarmament—real and mental.

Ignorance and indifference are both crimes.

Armaments are not only a means of war, but an expression of power. Some new conception of security must be found.

There is no issue of greater importance today than the movement for peace. In the light of the fact that the Savior is the Prince of Peace, can Christians do otherwise than accept it as of foremost value to us as a nation—as a church—as individuals?

Our Pundits Talk Things Over

The Church College in Annual Review

By H. O. PRITCHARD

THERE are two meetings of educators each year which are of especial interest to all who are engaged in the task of Christian Education. They are the annual gatherings of the Council of Church Boards of Education in America, and the Association of American Colleges. The first of these two is the parent organization which came into existence some nineteen years ago and is made up of representatives from the boards of education of the evangelical churches of America. Seventeen years ago the Council organized the "Association of American Colleges" in order to give the Christian colleges of America an opportunity to consider their common problems and make common cause together. The Association has grown until now there are 450 colleges holding membership in it.

The annual meetings this year were held in Washington, D. C., January 13 to 17, inclusive. The Council of Church Boards always holds its meetings first, followed by the annual gathering of the Association of American Colleges. There are held in connection with these gatherings a number of board of education meetings of the religious bodies which cooperate with the Council.

The recent meetings in Washington were not only the most largely attended of any in recent years, but there was also a renewed and vital interest which was unmistakable. The reason for this keen and quickened interest is to be found in the nature of the program and the caliber of the speakers. The program of the Council was built around the general theme of "The Place of Religion in American Higher Education" with such subtitles as "Shall Christian Education attempt to lead students to think and to teach them what to think?" and "May a student movement be created which will lead students to think and guide them in their thinking?" The question of "How may the institutions and agencies of the churches meet the twofold task set forth in the general theme?" was also given serious consideration.

There was a frank and open discussion and analysis of colleges, the boards of education and of the Council itself as to wherein they are failing to meet the new issues of our day; wherein their objectives and programs should be clarified and modified; and above all a reemphasis upon the place of religion in education and a restatement of the ways for making religion effective.

A number of young men fresh from the college

campuses were present to tell the older heads what they thought about the place of religion in education and the best means of making it felt on college campuses. They laid great stress on three points in particular:

1. That religion is essentially a matter of inner personal experience; that it is a life to be lived and not a dogma to be accepted.
2. That any movements to make religion effective on a college campus must have back of it student initiative and student participation.
3. That the most effective exponents of religion on any campus are the president and faculty of the college. If the president and faculty are alive and interested in spiritual matters, there is certain to be a healthy atmosphere where religion can express itself in the student body normally and powerfully. But if the president is irreligious or even indifferent, and if any number of the faculty members are opposed or even lukewarm, then religion will have a difficult time bearing fruitage in that particular institution.

The meeting of the Association of American Colleges had a joint session with the Council of Church Boards in which the theme, "The Place of Religion in American Higher Education," was discussed by President Avery A. Shaw of Denison University, Samuel M. Shoemaker, Jr., rector, Calvary Protestant Episcopal Church, New York City, and Bishop William F. McDowell, Methodist Episcopal Church, of Washington, D. C. The addresses were all of a high order and left no uncertainty as to the place and need for religion in colleges and universities today. In its later sessions the Association discussed such vital subjects as "The Intellectual Life in the Colleges," "The Improvement of College Teaching," "College Chapel Buildings," and "The Contribution of American Colleges to International Goodwill." One of the most enjoyable events of these annual meetings was a reception to the groups by President Hoover.

The two organizations voted to hold the next annual meetings in the city of Indianapolis. The week of January 11, 1931, will be the time at which some seven hundred college presidents, deans, and secretaries of church boards of education convene in the capital of the Hoosier state. Our own Board of Education together with Butler University and other colleges located in and near Indianapolis will act as hosts to these gatherings.

Youth Is In Search of Vital

Religion

By CYNTHIA PEARL MAUS



Close and constant contacts with boys and girls of high school and college age has been the privilege of Miss Maus for more than twenty years. She knows what they think, how they feel, and to what they will or will not readily and eagerly respond. Through observing adults for an equally long period she is convinced that there needs to be a better understanding on the part of adult teachers, parents and leaders, and even uninterested adult laymen concerning "how" religion can be and is to be made vital in the life of youth

RELIGION means more to thousands of boys and girls than many parents, teachers, leaders and even pastors comprehend. Parents who are devoted to the welfare of these adolescent youths and who give them every advantage so far as physical and intellectual development is concerned, give only a minor consideration, if any, to their need of and desire for spiritual growth. True, they send them or did send them to Sunday school when they were smaller, and even now encourage them to attend church; but so far as giving these growing young people, incarnate in their own life and example, an illustration of the reality and vitality of religion, they constantly fail youth.

The rank and file of American parents today surfeit youth with every possible luxury and then wonder why youth isn't spiritually sensitive. These parents, apparently, want youth to be religious. At least they say that they want them to obey the first and great commandment, "to love God with their whole mind, and heart, and soul and spirit" and the second, "their neighbor as themselves." Yet these same parents love God so inadequately, that they regularly rob God of his altar tithe in order to buy radios, automobiles, silk underwear, and every other luxury imaginable to make life easy and enjoyable for youth.

Evidently, parents do not know that in the Christian religion there is an integral relationship between love and service. They surely cannot know that it is impossible for themselves or youth to love God with a whole mind, heart, soul and spirit if they appropriate that which belongs to God for their own personal use, comfort and luxuries.

Every now and then, some parent or teacher says to leaders of youth, "What is the matter with the young people of today?" And these leaders of youth have to reply, if they reply honestly, "Oh, nothing much, except their parents." If the youth of today could have chosen parents who were fundamentally religious, so religious that they could not and would not under any circumstances rob God in order to surfeit themselves and their offspring with luxuries of every sort and kind, many of which have been brought with the Lord's altar tithe, some, at least, of the so-called youth problems of today would not exist.

One wonders sometimes as one observes adults, the so-called religious adults of today, whether they really do believe the religion which they profess to follow. Was Jesus serious when he said, "He that would be greatest among you, let him be the servant of all"? or "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me"? Jesus made service to one's fellow men in his name the test of discipleship; and until those who claim to be followers of the Christ apply that test of fellowship to themselves and actually sacrifice the things that they want and would like to have for the kingdom's sake, they can hardly expect that the youth of the church and of the community are going to take them or their religion seriously. What the youth of today needs, and desperately needs, is to see, actually see, adults sacrificing, "going without" for the kingdom's sake.

WHEN Gladstone, that great Christian statesman of England was asked on the floor of the House of Lords, "What is the greatest problem of the hour?" he said, "Gentlemen and Peers—talk about the great problems of the hour? There is but one great problem of the hour, and that is the building of the mind of God into the soul of man." One wonders sometimes if the followers of Christ realize that the only institution in the life of the world that has for its one and only task the building of the mind of God into the heart of man is the church of the living God. Yet the church through her twenty centuries of history has not been doing that task very well, for there are more people in the world today who have never heard of God or Christ than there were when Jesus walked the shores of the Sea of Galilee or drove the money changers out of the temple in Jerusalem, the capital city of the Jews. And over here on the Western Hemisphere, where Protestant Christianity is more aggressive than in any nation on the face of the globe, we haven't kept pace with our increase in birth rate in the salvation of our own continent. There are fifty-two millions of adults in America who never darken a church door, Protestant, Jewish or Catholic, year in and year out; and there are twenty-seven millions of children and young people who are not now enrolled in anybody's church, Sunday school or other organiza-

tion or agency for religious training, and of the small per cent we do reach through the church and church school we lose anywhere from fifty to seventy-five per cent during the adolescent years!

One reason for this apparent failure on the part of the church is due to the fact that the vast majority of so-called followers of Christ through centuries of history have been and still are regularly robbing God of the altar tithe in order to buy for themselves and their offspring all of the conveniences and luxuries which our modern times afford. The early church was a church of power because the early church was a sacrificing church. Tithing was practiced for centuries by the Jews and the early church knew of no other method of financing its program except by the altar tithe. As late as the fifth century, Jerome says, "I live by the altar tithe and will be content thus to live as long as I live." The reason the church today is impotent and unable to carry forward the kind and type of program it ought to have to reach the unchurched millions in America, to say nothing of the unchurched millions of the world, is due solely to the fact that great hordes of nominal Christians who claim to be followers of Christ and members of his church have refused to share with him.

"Will a man rob God?" Yes! Millions of followers of Christ throughout the so-called Christian world are robbing God and have been robbing God of the means by which the religion of Jesus Christ is to be proclaimed and made effective throughout the life of the world.

Hundreds of our choicest college young people have volunteered for service and are willing to go to the ends of the earth for His Kingdom's sake, but the church is unable to send them out through mission boards to fields of service because the treasury is empty, because the adults who claim to worship and follow God have and are robbing his treasury of the tithe.

Love is the costliest thing in the world. It costs sacrifice and suffering; it cost our Heavenly Father his only begotten son, and it will cost the followers of Christ in every generation sacrifice and service.

When parents, teachers and adult leaders of youth are willing to face, as face they must, if ever the problem is solved, the fundamental issue in making the religion of Jesus Christ vital to youth; then and then only will the youth come to have a new vision of, a new faith in, a new loyalty to the God of our fathers. It is as impossible to teach growing young people the meaning of vital religion and leave out of their daily lives the principle of sacrifice and service as it would be to teach a child to eat without food.

Youth today, in the home, school, church and community needs to experience the religion of Jesus Christ in service to others; not so much for the sake of these neglected or underprivileged individuals or groups whom they serve, but for the sake of experiencing what God (love) is and how his spirit operates in and through human personality.

If through the lack of sacrifice and service, individually expressed, these boys and girls and young people grow to maturity, they may know God in the abstract, but they can never feel his spirit radiating in and through their own lives. Jesus himself said, "He that doeth my will shall know the doctrine." To know God as a loving Heavenly Father is conditioned on the outpour of one's love for and devotion to him in service to one's fellow men.

Youth today is saying,

"And I?"

Is there some desert or some pathless sea,
Where thou, good God and angels wilt send me?
Some oak for me to rend, some sod,
Some rock for me to break;
Some handful of His corn to take
And scatter far a-field,
'Til it in turn, shall yield
Its hundred fold
Of grains of gold,
To feed the waiting children of my God?
Show me the desert, Father of the sea.
It is Thine enterprise, Great God, send me!"

The Christian General Stands Fast

THOSE interested in the missionary situation in China will be glad for the word brought from that war-torn land by Dr. John R. Mott, the veteran missionary executive and world traveler, regarding General Feng Hu-Siang, long known as the "Christian" General of China. Press dispatches have been declaring for more than a year that General Feng had repudiated Christianity and had lapsed back into paganism. In the address delivered at the Missions Building in Indianapolis on January 8, Dr. Mott declares that in his opinion these stories are false. He has just returned from a trip into Asia and while in China received an urgent invitation to visit General Feng at his headquarters, but was obliged to decline because of the distance into the interior such a trip would involve. However, General Feng sent a member of his staff to confer with Dr. Mott, and Dr. Mott, on his part, dictated a long letter to the General. General Feng, while a student in the military school in Peking came under the influence of Dr. Mott and enrolled in an inquiry class being organized, and their friendship has continued since. Dr. Mott declared that in his recent interview with a member of the General's staff he learned that missionary books and tracts are being translated into Chinese at the command of the General and are being taught to the men of his army. Unreliability of news sources constitutes one of the serious handicaps to understanding of what is taking place in other nations, and is often the cause of downright misunderstanding and bad feeling. The case of General Feng's so-called "repudiation" of Christianity is a case in point.

Through Western Szechwan to the Tibetan Border

By MARION H. DUNCAN



The junk which was the home of the Duncan family for six days on the Min River as it was pulled upstream by "trackers," coolies who walk along the bank pulling the rope which may be seen extending from the ring on the mast. Mrs. Duncan with the two children, John Kenneth and Marian Louise, stand in the doorway

CHINESE steamers from Chungking up the Yangtze River to Suifu and beyond run on the "steady-by-jerk" schedule. Commandeering by military officers, taxes and lack of loading organization cause the departure of the steamer to be delayed again and again. On Monday we went to see the Mohammedan agent at Chungking who had charge of the steamer "Kiafoo." He prophesied that the boat would likely leave Thursday. Wednesday afternoon he sauntered around and casually announced that the boat would not leave before Saturday. Two more visits on Friday and Saturday morning enabled us to embark Saturday afternoon.

Space on these boats is at a premium, for ships are few and the traffic is heavy. Our deck section was at the rear and as foreigners we had a larger space allotted to us than our cots occupied. We were fortunate in our cramped room but the rest of the boat was crowded. People not only did not have space enough to lie upon the floor but took turns using bunking space and half-sitting, slept upon piled baggage.

Wherever the steamer stopped, a horde of soldiers would flock on board to inspect the belongings of the

passengers to see if there were any contraband goods, particularly guns and ammunition. This inspection which averaged once a day varied from compelling us to open some of our trunks to handing in our name card.

These five days up the swirling yellow waters of the Yangtze were not marked by canyons. Only a few bluffs on one side near the end of the journey with rolling country and flat plains were to be seen. Very rarely was the river less than a fourth of a mile wide and often it spread to a half mile in width.

We delivered some goods to missionaries at Luchow three days up where there are at least two missions doing work. It is the custom for missionaries going up river to help each other out. We were glad to be of assistance knowing that we, in our isolated station, were the recipients of more favors than we could ever return.

When the "Kiafoo" docked in Suifu, we were more than glad to get off. Our two-day stay there was spent in visiting the Baptist mission work. This Mission is completing a magnificent plant which will cost between two and three hundred thousand dollars (Mexican). There are men's and women's hos-

feet wide and twenty feet long. After we had put our three cots and our personal baggage in this space there was not much room left, but considerable more than we had on the steamer. Then there were times, some of the days, when we could get out and walk for a distance. The crew used the front open deck for eating and sleeping.

Six days of tracking and we tied up on the south side of Kiating near the Baptist Mission which consisted solely of the L. A. Lovegren family who is doing a fine evangelistic work in that district. The China Inland Mission has a large evangelistic work in and around Kiating. Their oldest missionaries are Mr. and Mrs. B. Ririe. Mr. Ririe is one of the veterans of all missionary work in West China having first come out in 1887. During these forty-two years he has been stationed in Kiating. While my wife and children rested in Kiating, I made a hurried trip to Chengtu by ricksha and automobile. It seemed strange to find automobiles in this far interior after we had not seen any since leaving Hankow—an intervening space of a thousand miles. This is largely due to the fact that we were in level country again where it was much cheaper and easier to build roads than in the hilly country through which we had been passing.

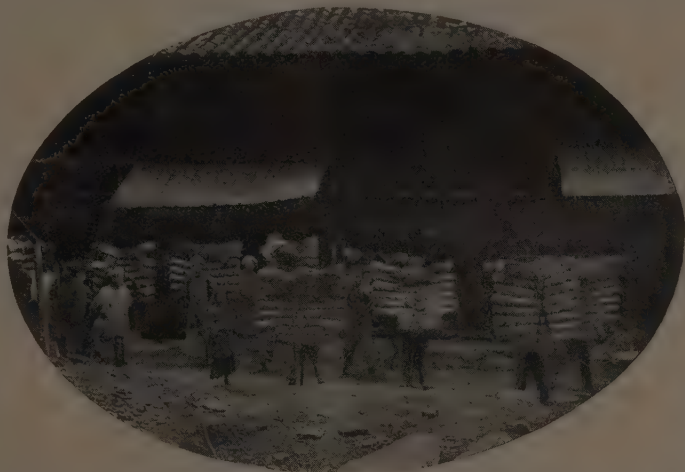
Chengtu, located in a wide plain noted for its fertility and immense population, has recently widened its streets and constructed large shops. With the town reasonably clean we feel that we are stepping into a new China. Here the spacious grounds and Chinese architectural buildings of the West China Christian Union University, all built within the last twenty years, compare favorably with the campuses of large universities in America.

Four hectic days of shopping, a return to Kiating and on the thirtieth of May we started northwest by caravan, following the Yachow River and crossing it seven times by ferryboats in the three days' trip. It was hot plodding through the dust beside rice fields or on the narrow paths lined with bamboo trees whose shade was scant and thin. Our third day was over rougher country which had changed from the plain of the first day to rolling hills. The river was swifter and running through narrow defiles forced us to mount a thousand feet over a pass. We were now in rough enough country and high enough to say

that we were in the foothills of the Tibetan plateau. Our nine days in Yachow were filled with preparation for the next drive on Tachienlu. The only mission at work in Yachow are the Baptists who have a very effective station with a well-rounded program that includes church, school and hospital.

All of the tea used by the greater part of Tibet is grown in the region of Yachow. From here it is sent by coolies to Tachienlu where the yak caravans transport it immense distances, even beyond Lhasa. We visited the tea factory covering two acres. Eighty men a day start with bales upon their backs for Tachienlu, making the eight stages to that city in fifteen days. Each bale weighs between 21 and 23 pounds and one man will carry from eight to fifteen of these bales. Ten bales is well over two hundred pounds, a respectable load. These men receive about ninety cents a trip—not very high wages for the labor involved.

The tenth of June we marched out of Yachow striking westward into the land of mountains, the next six weeks' lap of our journey. My wife and children were riding in chairs while I shared a two-man chair with our two servants, I riding half of the time. We passed hundreds of carriers of tea headed for our destination with an equally large



Tea carriers resting in the environs of Tachienlu near the end of the long fifteen-day journey with their two-hundred-pound loads

number of carriers going into Yachow with salt, coal, iron ore and medicinal roots.

Along the roadside we noticed that very scant attention was paid to the local deities of the earth. Where the weather has disintegrated the clay figures a badly caricatured drawing on a pine board would be placed in the niche to serve as a substitute. Such treatment is a vivid example of the lessening regard for the gods and worship of their fathers.

We had to ascend about three thousand feet to reach Tachienlu. Here, in this entrance city to the land of the Tibetan people, our Tibetan Christian Mission had first opened up its work in 1903. We were walking on historic ground. When J. H. Edgar and later Mr. and Mrs. Robert Cunningham met us outside of the city we knew that we were with historic personages. These people are all that is left of that gallant band of China Inland Missionaries who first opened Tachienlu in 1897. They had associated with Dr. Rijnhart, Dr. and Mrs. Shelton and Mr. and Mrs. Ogden in the early years of our own work.

These, too, had been in Batang and were still maintaining Tachienlu as the evangelizing point for their Tibetan work. As we entered the gate of the city escorted by these veterans of Tibetan work we felt that we were being escorted by royalty. We could have asked for no heartier welcome than that which we received at their hands as they lodged us in their home. (The Duncan party reached Batang, their final destination, on August 4 after five months of continuous travel by train, ocean steamer, river junk and yak caravan. They there reenforce Dr. and Mrs. Norton Bare and children, the only group of white people in all that isolated community. Editor.)

Listening In On the World

A Brief Survey and Interpretation of Significant World Events

By JAMES A. CRAIN

GENERAL JAN CHRISTIAN SMUTS, a recent visitor to the United States and one of the framers of the Covenant of the League of Nations, on the occasion of the tenth anniversary of the League in January, sums up the work of the League, saying, "The essence of the Covenant, and the most valuable and important thing in it, is just its main conception that there shall be an organized system of conference and discussion between the states for the promotion of understanding and for the prevention of war." Wickham Steed, editor of the *English Review of Reviews*, and former editor of the *London Times*, in an article written for the *Outlook and Independent*, regards the fact of the League itself as "an organized system of conference and discussion between states," to use General Smuts' characterization of it, the development of the secretariate in all its branches, and the formation of the World Court for International Justice, as the primary accomplishments of the League in its decade of history. Other writers remind us that the League stepped in and reorganized the finances of Austria and saved the life of that nation in her darkest hour; that it saved Hungary from bankruptcy, that it repatriated a million refugees from Asia Minor, that it supervised the return of prisoners of war to their homelands, supervises mandates and looks after the interests of minorities living under foreign flags, has fought epidemics in Poland and Greece, has settled such serious international disputes as the Polish-Lithuanian quarrel, the Upper Silesian, Danzig, Javorina, Memel, Mosul, and the Bulgarian-Greek conflicts, and stopped the Greek-Italian conflict after it had proceeded to the point where Italian ships had already fired on Corfu. By spending \$27,000 in cable tolls it brought Bolivia and Paraguay to a point where they were willing to arbitrate their Gran Chaco dispute. After ten years the League is beginning to function in something of the way its founders intended it to work. A group of beautiful buildings is now being built to house its activities. Its Permanent Secretariate numbers over 700 persons and its budget at the beginning of its eleventh year amounted to \$5,435,000. It began ten years ago with forty-two members; today it numbers fifty-four. Peru, Bolivia, Spain and Brazil resigned from membership during the decade, but the close of the year 1929 saw them all again in active membership. The United States and Russia are the only first-class powers not now holding membership.

The tenth anniversary of the 18th Amendment, January 16, was observed throughout the United States by temperance and civic organizations, in some localities the observance assuming the proportions of a city-wide civic function. The Women's Christian Temperance Union, the Anti-Saloon League and other temperance organizations sponsored the movement. The publication of the reports of President Hoover's Law Enforcement Commission, of Secretary Mellon and Attorney-General Mitchell,

as submitted to the President three days before, furnished material for both friends and foes of Prohibition.

The Wickersham commission recommended the adjustment of federal judicial machinery and strengthening of the national prohibition act so as to make enforcement effective. Hopes of the "wets" that the commission would discuss the suitability and effectiveness of the law were disappointed, the commission taking the position that it was not appointed to investigate the necessity or acceptability of the law, but to discover methods of strengthening enforcement. In the report there is no hint of modifying either the 18th Amendment or the Volstead Act, but on the contrary there are recommendations favoring more stringent enforcement.

Already bills have been introduced in Congress to carry out the recommendations of the commission and the desires of the President as expressed in his message to Congress. The "drys" in Congress have assumed a more aggressive attitude and have met "wet" demands for a vote on repeal of the 18th Amendment with a challenge to an immediate vote; more than thirteen million dollars has been provided for enforcement, and a bill introduced to transfer the Prohibition bureau from the Treasury Department to the Department of Justice. In the face of the set-back resulting from the report of the commission, the "wets" have adopted an attitude of redoubled noisy vehemence.

An indication of the insincerity of the "wet" denunciation of Prohibition killings is evidenced in the relative attitudes assumed by them toward two recent incidents. During Christmas week coast-guard cutters patrolling Rhode Island waters intercepted three rum-running boats containing something like \$500,000 worth of liquor. One of these, the "Black Duck," a notorious rum runner, disobeyed the signals of the coast guard and attempted to escape. Gunfire soon brought her to a standstill at the cost of the lives of three of her crew. Representative LaGuardia of New York, in the House denounced the affair as "bloody murder" and "another paragraph in the shameless annals of Prohibition." The Liberal Civic League, a "wet" organization in Boston, called a meeting in Faneuil Hall, where Chairman Crooker denounced the commander of the coast-guard boat as a "miserable skunk." The League announced that it would hold protest parades and mass meetings in various cities; a crowd of Boston hoodlums attacked the coast-guard recruiting headquarters, destroying the bulletin board and posters, the recruiting officer escaping their anger by taking to a taxi. A crowd of "unknown" residents of New London, Conn., attacked two members of the coast guard, beating them severely and stoned the houseboat of the officer commanding the cutter which captured the "Black Duck."

In marked contrast to all this fury over the death of three rum runners was the marked silence of the "wets" on the death of two federal officers at the hands of a bootlegger in West Palm Beach, Florida, about the same time. Two officers, armed with a search warrant, obtained after twelve quarts of smuggled liquor had been purchased at his home, attempted to search the premises of George W. Moore, whose residence had been previously raided and liquor seized. Moore refused to admit the officers and fired upon them, killing both of them. Though these deaths occurred about the same time as those of the Rhode Island rum runners, neither Representative LaGuardia nor the Liberal Civic League, nor any member of the "wet" bloc in Congress lifted a voice to denounce the wanton killing of enforcement officers armed with legal warrants for the search of a house known as a liquor rendezvous. The list of officers killed in the enforcement of Prohibition is a long and tragic one, but we have yet to hear of any leading "wet" advocate uttering a word in protest or regret.

As this issue goes to press it is too early to evaluate the London Naval Conference on which the eyes of the world have been centered. An interpretation of its work will be given next month.

Philadelphia clergymen, in response to an appeal from the Chamber of Commerce, took occasion on Sunday, February 9, to ask their congregations to create as much work as possible in the next sixty days for unemployed persons. This is applying the social gospel of "helping others to help themselves."

This unusual view of the Great Wall of China shows its zig-zag course as it winds over ridges of the mountainous country, keeping to the most inaccessible heights as much as possible



The Great Wall extends 1500 miles in a straight line but many times that distance in the way it winds. In the foreground of the picture is seen one of the many watch-towers where guards were stationed in the days of the dynasties

—D. A. Corpron.

Laying Siege to China

Our Part in the Five-Year Program of Evangelism

By C. A. BURCH

THE inspiration for the present forward movement among our churches in China came from the decision of the National Christian Council of China to promote a "nation-wide evangelistic campaign." Readers of *WORLD CALL* are familiar with the story of how the rank and file of Chinese Christians, as well as the leaders, met the test in the trying period of 1927 when the radical anti-Christian elements in the Nationalist Government were in the ascendancy. In spite of the splendid way in which Christians everywhere stood by the work, the occupancy by soldiers of our churches and schools, the destruction of furnishings and equipment, and the

general feeling of disappointment and disillusionment resulted in a state of despondency which made any aggressive Christian work almost impossible.

When the delegates from the Jerusalem Conference returned to China it was felt that something must be done to encourage the churches and stimulate the leaders to strike a more positive note in all sections of the country. Their splendid reports, their faith that the time was ripe for an aggressive proclamation of the all-sufficiency of the Christ, proved a great stimulus to every section visited. Dr. Lyon of the Y.M.C.A., one of the returned delegates, was the speaker at a retreat which was held for our leaders

in Wuhu and the inspiration of his report was carried to other retreats which were held in all of our stations.

Edwin Marx, secretary of the China Mission, served on some of the committees of the National Christian Conference and was familiar with its proposed Five-Year Program of Evangelism which was being proposed with the idea of securing the cooperation of all Christian bodies to carry it out beginning January 1, 1930. The committee of the Council recommended the following two-fold objective:

1. The cultivation among Christians of a deeper knowledge of Christ, of a more intimate fellowship with him, and of a more courageous following of him in all the relationships of life.

2. The carrying out of a vigorous evangelistic program in the hope that within the next five years the number of Christians will at least be doubled.

Mr. Marx felt that in cooperating with other Christian bodies we ought to have even more definite objectives and that the program should be worked out to suit our own needs. The program which is outlined below was evolved after conferences with evangelistic workers in the various stations. It consists of three main objectives:

1. The deepening of the spiritual life of our Christians. We were all vitally conscious of the fact that "we must go deeper before we can go further." As a result of the retreats held in our stations there was a very decided strengthening of morale, a fresh note of optimism, and a renewal of enthusiasm which led to plans for great evangelistic efforts. Renewed stress was placed upon the family altar and some churches began a daily prayer meeting for workers and members.

2. A forward program of evangelism. For several years the unsettled conditions in the Yangtse Valley hindered special evangelistic efforts. In some stations evening meetings of every nature were proscribed by the government and in certain instances special services at any time were forbidden. As a result there were very few evangelistic campaigns, special meetings or evening evangelistic services, especially during the stirring days of 1927. It was felt that the time had come for a renewed emphasis upon evangelism, with stress upon two main lines.

The first of these was intensive evangelism. By this is meant the training of Christians to witness to their neighbors and friends and to go out in groups of three or more to hold cottage services. This involved enrolling Christians in personal work, study courses

and the giving of special training in the art of bearing witness. Second, extensive evangelism. All our churches were to be urged to undertake special evangelistic services and to make arrangements to utilize the trained Christians as witnesses through visits to country villages and to the homes of Christians in the city as opportunity afforded.

In Chuchow we followed this plan at the China New Year season in 1929 when special services were held not only in the church but in shops and schools in several districts of the city, making use of groups of Christians to lead in the singing and to bear witness.

3. The emphasis and teaching of Christian stewardship. Missionaries in China, by preaching about a free gospel and by the use of mission funds for every purpose, have helped to bring about a condition of dependence within the Chinese churches. Chinese leaders as well as missionaries have realized for a long time that our Christian churches in China should gradually win their way to self-support in order that a healthy spirit of self-reliance may develop. While the Chinese are generous givers, in proportion to their meager incomes, they have not as yet realized their responsibility for the support of the church of Christ in China. Every effort is being made to send out helpful literature on Christian stewardship to the workers in our stations and to confer with them as to the best methods to promote increased giving, and above all, to lead all Chinese Christians to a realization of the fact that the Church of Jesus Christ is not a foreign institution, not a mission institution, but their church, their opportunity and their responsibility.

While this Five-Year Program of Evangelism was scheduled to begin January 1, 1930, it has already been in operation among our churches in China for a number of months. When I left China Mr. Marx and our Chinese mission secretary, Mr. Lee Hon-fu, were planning to give a great deal of their time to visiting the stations with the purpose of helping our evangelists work more effectively toward the three-fold objectives outlined in this article.

The Church of Christ is answering the challenge of China under the watchword, "China for Christ." It is engaged in a great program of evangelism. God grant that the next five years may not only witness the doubling of the membership of the churches but may produce a spiritual leadership that shall have a dynamic influence in the development of the New China.



A Cooperative Venture Comes of Age

The Home Missions Council After Twenty-One Years

By W. R. KING

THERE is an amazing amount of ignorance of Home Missions on the part of the rank and file of the church. There is a greater lack of information about the Home Missions Council. Multitudes of church people do not know whether it is a vegetable or a mineral. More than once I have discovered a similar lack of information on the part of church officials. It is not strange that the laity should be somewhat uninformed about the Home Missions Council since it has been in the past almost entirely an inside organization related to the denominational home mission boards as such, and therefore has not come into direct contact with the church at large; but it is a little surprising that church officials should not know of its existence and work. However, it may not be altogether their fault. The Home Missions Council has not tried to keep itself, as an institution, very much in the public eye. But it has not reached its twenty-first birthday without rendering some noteworthy service.

The Home Missions Council embraces twenty-eight of the major denominations and thirty-seven national home mission and church extension boards in the United States and Canada. Through regularly established committees it has been coordinating for the past twenty-one years the denominational boards in their common tasks until today it is a real force in interdenominational, interboard home mission work.

In addition to the regular work of the Council as a coordinating agency, it is now making a special study of the entire enterprise of home missions, and is carrying forward in what it calls a Five-Year Program of Survey and Adjustment the most thoroughgoing study that has ever been attempted of this great task of the church. It consists of several distinct and definite lines of study and research looking toward more statesmanlike policies and programs, better integration of denominational forces and resources, and finer teamwork. There are five points in the program: the organization of state councils; the survey of home mission fields; the North American Home Missions Congress; the follow-up program of state and regional conferences; the adjustments needed in local fields. Of these five points, I want to emphasize especially the survey and the Congress.

The survey is now under way in fifteen states. It is a simple, practical, inexpensive survey. It is being made, in most cases, by the local denominational men who know the field and are charged with administra-

tive responsibility. Already the survey has discovered some interesting and disturbing conditions of overchurching, overlooking, and inadequate churching in the small towns, villages and open country sections. In New Hampshire 50 per cent of the population is unchurched—outside of any kind of a church, Protestant, Catholic or Jewish. Only 15.4 per cent of the people are found in the Protestant churches. In 12 counties in New York, of which the capital city of Albany is the center, less than 25 per cent are in churches. Surveys in other states show about the same results. Overchurching is a common evil. Little villages with less than 1,000 people have from two to ten little, struggling, competing churches, with a poorly paid ministry, and inadequate plants and programs.

THE North American Home Missions Congress, which is to be held in Washington City, December 1-5, 1930, is the first attempt on the part of the home missions boards of the different denominations to get together in a real study of their common task. Three large commissions have been at work for two years studying all phases of the home missions enterprise, in preparation for this Congress. It is not to be a mass meeting or a convention, or just another conference—it is to be a deliberate, scientific, thoroughgoing study of home missions from every angle. The attendance is to be limited to 500 delegates carefully selected by the constituent boards. The purpose of the Congress is to rethink and reevaluate the home missions enterprise, and to suggest better ways and means of bringing the gospel and the ministry of the church to the unreached and underprivileged people of this country. The occasion for this study is the new day into which we have come in America.

That we have come to another great turn in the road in home missions is evident. Old methods and programs will not do today. The country church is in decline; the large cities are challenging the church as never before. In a word the church has never faced a more difficult day in America than this day. Neither, in my judgment, has it ever faced a greater day. If we could really see the task, and appreciate the needs, and had grace enough to pool our wisdom and resources of men, money and machinery in a great cooperative Home Missions forward movement, we could take America for Christ. All things are possible to the church that believes and adventures.

Letters of the Gloaming

Eloquent Reminders of a Charge to Keep

By GEORGIA MAY CAMPBELL

LETTERS are crystallized moments of our lives, mirrors of our thoughts, reflecting the sunshine and shadows of our days, replicas of ourselves strung out in words on paper. We all love to get them. Most of us hate to write them. And when we lack them, we feel lonely in a large, unfeeling world.

There is nothing quite so lovely, so warming, or so holy as wanted letters. We hesitate before we destroy them and often we lay them away because they are too precious to discard. Perhaps that is why letters play so important a part in the victories and tragedies of our lives; why biographers dig and dig and dig to find them; why we pension our postmen.

Recently there came to the department of the ministry of the United Society two letters—a long letter and a short letter—a sad letter and a happy letter. Both were letters that reflect the lovely soul who wrote them, and are letters that deserve a greater destiny than the dusty files of Ministerial Relief.

They were written by the daughter of a strong, prominent preacher. A pioneer we would call him now, though in the flush of his young manhood and in the strength of his ministry, he would never have looked upon himself other than as just a servant of God. He has been dead now for many years, but his wife, a granddaughter of one of our very first pioneers, has continued the beneficence of their united service until only a last shred of life is left and she can only look back over their busy ministry together. Here is the first letter: (Not having asked permission to publish these letters we are concealing the family's identity by changing their names.)

January 6, 1930.

Dear Abe:

I am writing this to you not in your official capacity but as man to man, asking the advice of a friend.

Mother has broken very materially this fall and needs constant care—more than either Helen or I, or the two of us, are physically able to give her. Since Christmas she has been quite ill and it has meant the necessity of a trained nurse—two for a few days—and added doctors' and drug bills. I feel sure that the idea of the expense is helping to keep up her temperature and all the assurances on our part of "managing somehow" are not so quieting because she knows perfectly well our limitations.

I have been urged by several friends to apply for a pension for Mother from the brotherhood and it is about this that I want your advice. Brother never would allow her to do it in his lifetime, though she was often advised to do so, because he wanted the privilege—even at a sacrifice to himself—of caring for her needs. Now, with all the desire in the world (and Katherine would follow Brother's example ab-

olutely if she could) none of her daughters is in a position to make Mother's declining years as comfortable as she deserves. I wish I could talk this out face to face—it is so hard to express myself clearly in a letter. I do not for one moment want to ask *charity* for Mother. I would not have her so humiliated. So if you think there would be any doubt about a pension being approved please tell me frankly and I'd cut off my hand before I'd put her in the position of asking what is not her just due.

The only reason I hesitate at all is because most of Father's contemporaries, who know how he virtually gave his life to the Cause, have joined him on the Other Side. A few of the younger men are left to testify to what he did for the Church. E. L. Powell was a younger contemporary and Pearce Atkins could tell you. But those who labored with him—J. Z. Tyler, George Darsie, Carey Morgan, J. J. Haley, F. M. Rains—all gone.

Now, Abe, I am asking you as my friend—look into this at your earliest convenience and don't let me go through a lot of red tape needlessly—to have Mother humiliated by a refusal in the end. She has had enough to bear and I would not have that added to her poor burdened heart.

And here is the second letter, written three weeks later, by the same daughter:

January 27, 1930.

Dear Mr. Warren:

Your letter, with enclosure, has been greatly appreciated by all the family. It has meant much to my children to know how you feel about their grandfather. Of course they know and love their grandmother devotedly—one could not live in the house with her and feel otherwise. But they have never known any other grandparent and all that I could say might seem touched with prejudice. So when love ties, not controlled by blood ties, pay such tribute as you have done, it is doubly telling on the mind of youth.

The check could not have come at a more opportune time, as I had just been notified that Mother's tenant had sent a "cold" check, passed after the second attempt to collect—the amount with which her bank balance was charged, being exactly the amount of your check. It may have been a coincidence but "I would call it God." With sincere thanks,

There are four hundred and thirty ministers, missionaries and widows on the Ministerial Relief roll who are receiving checks as answers to letters like these. There is a vast host of others who should be on the roll, receiving similar checks, monthly evidences that we have not forgotten their service to our churches.

Eventually, of course, there will be pensions for all who have loved and labored and struggled on both home and foreign fields, but in the meantime we must not forget our privilege of caring for those whose lives did not happen to fall in pension times. We must continue to support the splendid work of Ministerial Relief for the sake of those who are on the roll and for those who may have to be before the pension system is started.

A Word to the Brotherhood

From the Executive Committee of the United Christian Missionary Society

ON TO Pentecost in the Spirit of the First Pentecost." Jesus inaugurated Pentecost when he said, "Go, but tarry for power." When the Spirit came, sharing was made a vital part of the divine spiritual program.

In order that the urgent sharing impulse of Pentecost may find a definite channel for expression in carrying out the Great Commission, the United Christian Missionary Society has launched its Pentecostal Sharing plan. It is making an effort to enlist 1900 churches, organizations and individuals as Pentecostal Sharers, each showing a minimum increase of \$100 in regular general fund giving before June 30, 1930. This is 1900 gifts for 1900 years. To this program, we of the Executive Committee wish to give our hearty commendation and considered endorsement.

The symbol of the first Pentecost was a tongue of fire—light, heat, kindling contagion. "If you want to set me on fire you must be on fire yourself," said Ian Maclaren. Somehow we must recapture the open secret of apostolic success—touched with fire. We are never completely and victoriously Christian until aflame with a consuming devotion to share Christ with all mankind—with the weak churches across America, with those little outposts of the Kingdom in China, India and Africa, with the aged and the little children in our homes of ministering mercy. "I cannot live without Christ; I cannot bear to think of men living without him; I cannot be content to live in a world which is un-Christlike; I cannot be idle while the yearning of his heart for his children is unsatisfied."

We live in momentous days. Beckoning hands reach to us across continents and seas. The poor and troubled from the world's far corners have found a way to knock at our door. Aggressive atheism in Russia and other lands has launched a world campaign to exterminate all religion, root and branch, from the face of the earth. In the compelling phrase of Dr. John R. Mott, "We can't take it lying down." The sober conviction of enlightened Christian leadership is that our civilization stands at the crossroads—it is Christ or chaos. It is a Christian world or no world at all.

Filled with conviction that Jesus Christ is indeed the Savior of the world, and conscious of a desperate need in ourselves and in all the world for what he only can supply, an hour has come when we must

call upon our fellow Christians and all fellow men to turn again to him for pardon and for power. To this end we must keep the missionary program at full tide.

The one adequate answer is "Pentecostal Sharing." For most of us our only chance to minister to the world's deep hurt is through our possessions—personality minted into money and sent on the wings of the morning to teach and heal and redeem to the world's end! But as the report of one missionary society puts it, "We face the tragedy of a dying world, and the peril of a nation rich beyond all compare, called of God to service and hesitating in her choice between a life of selfish indulgence, and a life of sacrificial endeavor. This constitutes an emergency unparalleled in all the Christian centuries."

We need to awaken to the striking contrast that moved David to cry, "See now, I dwell in an house of cedar, but the ark of the Lord dwelleth within curtains." It is the inconsistency everywhere apparent between our expensive scale of living and our impoverished program of world evangelization. Pentecost must constrain us to "bring our giving up to the plane of our living."

WHILE Carey was still in England he preached one Sunday morning a convincing sermon on the responsibility of the church for carrying out the Great Commission. At the close of the service, the people filed out of the church but Carey approached one of the men saying, "Aren't they going to do anything about it?" Whereupon this man summoned the others. They re-entered the church and there organized the first world missionary society.

We have talked much about the Christian conquest of the world. It has been suggested that we church men are always preparing to do something that we never intend to do. However, we are doing something—in fact we are doing much. But in this crucial hour we must multiply our efforts and advance all along the Christian frontier.

In every church let someone take the initiative in arousing individuals and organizations to the impelling opportunity that the "Pentecostal Sharing" plan presents. With 1900 Pentecostal Sharing groups, one for each year of Christian history, we can hearten every missionary at home and abroad and move our missionary program forward in keeping with the sharing spirit released by the Spirit Divine on Pentecost.



When the Foreign Mail Comes In!

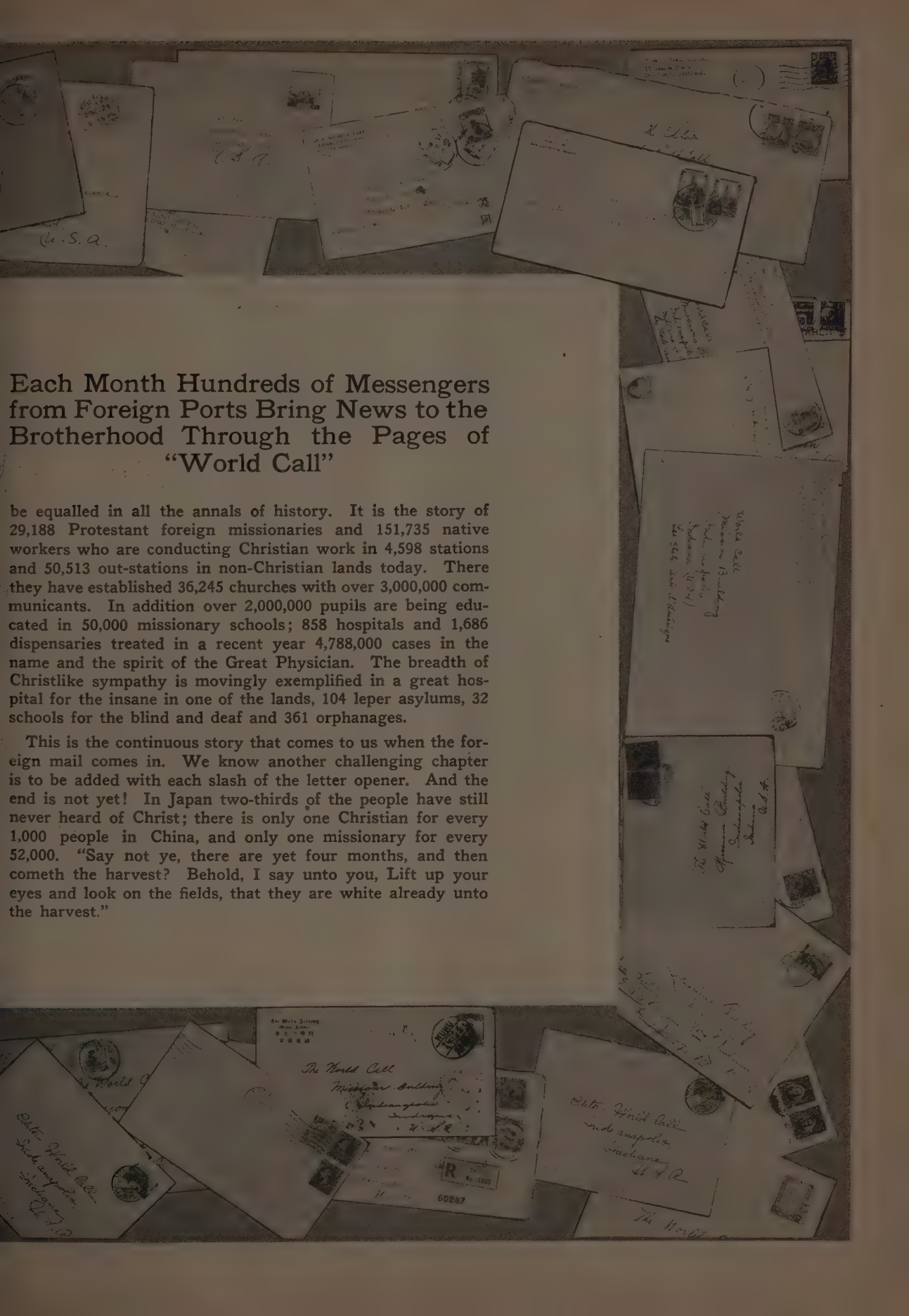
Courier of news and knowledge,
Instrument of trade and industry,
Promoter of mutual acquaintance,
Peace and good will among nations.

Messenger of sympathy and love;
Servant of parted friends;
Consoler of the lonely;
Bond of the scattered family;
Enlarger of the common life.

—Inscription on Washington, D. C., Post Office Building.

LETTERS are living things. To those who know their meaning they are clothed with the flesh and blood of those whose life work they represent. Across the "World Call" editorial desk there passes a steady stream of these silent messengers. Some thrill with the joy of the struggle far off on the firing line; some are aglow with the promise of the future; some unburden a heart of loneliness, of troubles more than the heart can bear; some radiate a peace that passeth all understanding, a sense of the nearness of the Master.

They come bearing the marks of advancing civilization; their picturesque postmarks and curious stamps bespeak their contacts in the bustling market places of the world. Yet underneath their commercial guise is a story of romance, of fearless adventure, of deathless loyalty to an ideal that cannot



Each Month Hundreds of Messengers from Foreign Ports Bring News to the Brotherhood Through the Pages of "World Call"

be equalled in all the annals of history. It is the story of 29,188 Protestant foreign missionaries and 151,735 native workers who are conducting Christian work in 4,598 stations and 50,513 out-stations in non-Christian lands today. There they have established 36,245 churches with over 3,000,000 communicants. In addition over 2,000,000 pupils are being educated in 50,000 missionary schools; 858 hospitals and 1,686 dispensaries treated in a recent year 4,788,000 cases in the name and the spirit of the Great Physician. The breadth of Christlike sympathy is movingly exemplified in a great hospital for the insane in one of the lands, 104 leper asylums, 32 schools for the blind and deaf and 361 orphanages.

This is the continuous story that comes to us when the foreign mail comes in. We know another challenging chapter is to be added with each slash of the letter opener. And the end is not yet! In Japan two-thirds of the people have still never heard of Christ; there is only one Christian for every 1,000 people in China, and only one missionary for every 52,000. "Say not ye, there are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes and look on the fields, that they are white already unto the harvest."

Another Example of Cooperative Work

In Which Disciples of Christ Have a Share

By MARY CAMPBELL

NEWs which undoubtedly would have stirred the hearts of the missionary women of America was embodied in some reports made at the annual meeting of the Council of Women for Home Missions held at Atlantic City from January 8 to 10, concerning the work carried cooperatively by this Council among the Indian government schools and the migrants. This work is as distinctly a responsibility of the Disciples of Christ as if it were carried on by one of our own boards, since we are supporting it through the Council of Women for Home Missions and the Home Missions Council. The women of America have become doubly interested in this phase of work due to the fact that a part of their gift made at the time of the Women's Day of Prayer always goes to its support.

A few years ago, in making a survey of the work carried by the various religious communions among the Indian people, it was discovered that there were thousands of Indian young people receiving an education through the government boarding schools for whom no religious training was being planned. This seemed an opportunity to the Council of Women for Home Missions and the Home Missions Council. They decided that perhaps the best plan that could be carried out would be that all the missionary boards would join in the support of religious education directors in certain selected Indian schools, letting the work grow as rapidly and as fast as the interest of the people and the giving of the constituencies would allow.

AT PRESENT these Councils are supporting six religious work directors in Indian government schools. In two of these schools, arrangements have been made by which the religious teaching is being given credit for graduation. This makes new demands in the matter of textbooks and high classroom standards. The director of Haskell Institute of Lawrence, Kansas, reported last year at Easter 76 Indian young people were received into Protestant churches in Lawrence through the influence of the religious education classes. In regard to his work this year, he says, "There never has been in the history of the Indians a student body as large as the one at Haskell which is as far advanced educationally. Most students are high school and junior college grade. We are trying to make our religious program a regular part of the whole school program and I think we are getting somewhere with it. We have over 450 Protestant students enrolled in our religious education classes this year." In addition to

the actual Bible classes, these directors also take charge of a well rounded program in which there are forums for discussing student problems, girl reserve work and other things which help to develop the well-rounded life of the Indian young person.

IN ADDITION to the Indian work, another piece of outstanding work carried on entirely by the Council of Women for Home Missions is the migrant work. This work too receives a share of our offerings from the World Day of Prayer. There is probably no greater problem, educationally and religiously, than the problem of those workers which carry on our seasonal occupations. Industry demands that they move from one part of the country to the other, according as the season for work opens, apple picking in one section in the fall, moving south to help harvest the lettuce crop through the winter. Up and down, in and out the valleys, for hops or fruit, nuts, beets and cranberries, cutting lettuce and asparagus, picking cotton, gathering apples, picking berries, pulling beets, weeding onions, harvesting grapes, canning corn and beans, they move in a procession. We demand the food canned or fresh. It must be harvested in season or perish. In order to meet this demand, and to get the crops into the city market at the right time, whole families respond to the call of migrant labor.

This constant migration of entire families from one place to another creates a social problem. The constant moving retards the child in school. The short-time tenancy does not demand a suitable dwelling. The families often live in shacks or tiny cabins with crowded unsanitary living conditions, unwholesome food, and long working hours. In this way, the health of the whole family is impaired. The low standard of living vitiates the ambition to educate or help the children. The school and the church do not become interested in the migrant because of their roving nature. They may be in Sunday school two Sundays and gone another week, or in school a few months and on their way. For this reason, the school attendance officer lets the migrant child slip through his fingers. Moreover, no particular church group realizes or assumes responsibility for these wanderers.

Seeing this condition, the Council of Women for Home Missions, believing that it has always been the work of women to look after the needs of little children, established what they call Migrant Work. They have placed superintendents in the various sections of the

country where migrant labor is found. These superintendents have mobilized the various institutions in the community, the local churches, all the civic help, educational and student groups, to help these children and their parents to the right principles and the creed of right living. They have established Christian social centers where they have their health clinics, recreation, religious education, and citizenship classes. Here they open attractive nurseries to take care of the babies who would otherwise be uncared for while the mothers and older brothers and sisters are in the field. The children who are too young to work are given supervision for religious education, hand work and play. Attempts are made to get them into the public schools in special short-time classes that will care for the children while they are in the community for a few weeks. Then in the evenings there are meetings arranged for the older boys and girls to come to this same center for various clubs and wholesome recreation and study. One of the migrant workers in a district in California gave a partial list of the groups cooperating in that one district. There were representatives from the three canneries, the local school teachers, the Parent-Teachers' Association, the Chinese and Japanese missions, the local church and Sunday school, and the leaders of one of the vacation Bible schools, three physicians, two of whom were American and one a Japanese, a Japanese nurse, a Korean dentist, a throat specialist, three normal school girls who came down to give their time to vacation school work, and representatives of four home mission boards. Through their efforts there were established a school clinic for the Japanese children, health work in the home, mothers' clubs, Red Cross classes for the Japanese girls, a clinic for the Chinese girls, a first aid for the Boy Scouts, supervised play for the children in the cannery and vacation schools in four canneries were included in the program. In addition to that, there were Sunday schools maintained in four canneries, and during their spare time these workers visited among the families.

IT IS the type of work which can be done only through cooperation of the several boards. We are approaching the Women's Day of Prayer on March 7. Throughout the land and throughout the world, our women will be joining in this Day of Prayer, supporting with their substance and supplication these cooperative projects in home and foreign lands.

Even Missionaries Have Fun!

By HAROLD E. FEY

BAGUIO, where the Philippine Mission has its annual convention, is one of the few places on earth "than which there is no whicher." Experienced globe trotters say that it surpasses anything in either Europe or America for sheer beauty, for it combines the grandeur of the mountains with the lure of the not distant sea, and the exotic scenery of the tropics with the stimulating rigor of the temperate zones.

The town itself clings to the inside of the green rim of a volcano long extinct. In the bottom of the bowl is a wide expanse of clipped parkway, in the center of which lies a rectangular lake, with a circular pool a little way from each end. Wide white roads circle in geometric patterns from this center, two of them eventually leading to the lowlands through some of the most indescribably majestic mountain scenery ever traversed by any road. At one place a dozen hairpin curves can be seen as the trail zigzags. At another, five provinces are spread at one's feet, and on beyond beckons the blue mystery of the China Sea.

The convention this year was held in the Pines Hotel, a very aristocratic place "in season" but at this time of year glad to have even missionaries with their cramped finances for guests. We shivered around fireplaces most of the time, the only comfortable person in the crowd being the writer, who dared the hoots of the others and wore his overcoat constantly. Of course the weather was not cold, or even chilly, but Philippine missionaries like Philippine people acquire "thin blood" in the heat of tropic noons, and a little sharpness in the air quickly sets our teeth chattering.

Alexander Paul, our beloved oriental secretary, was our guest of honor this year. Of course the missionary children were in the seventh heaven of delight, for Dr. Paul is the friend of all children, and the especial friend of missionary children.

Early in the convention some wicked missionaries played a trick on the unsuspecting Dr. Paul. It seems that he hadn't been satisfied with the tea which the high-brow Pines Hotel was offering us, so he went down town and bought for his own use a large tin of Lipton's best. After he had exhibited the tea to the group which gathered around the large fireplace in the lobby of the hotel before dinner one evening, he very unwisely left it lying on the table while he read the newspaper. While he was reading, the tin



The zigzag near Baguio

—Harold Fey.

made a quick journey and a speedy return, all without his knowledge. When the dinner gong rang, he picked it up and bore it triumphantly into the dining room. He had the waiter bring a cup and some hot water, some sugar and a bit of lemon. When everything was in readiness he opened the can and—consternation! "Why! Look at that stuff, will you?" he burst out. "Hay—that's what it is. Did you ever see such rotten stuff in your life?"

Now it happened that only the two wicked missionaries who were involved knew anything about the affair at this stage of the game, so everybody was as puzzled as Dr. Paul. How could such obviously inferior tea come out of a Lipton tin? There was only one conclusion to be drawn. "That Chinese opened the can and substituted this fodder for the good tea," Dr. Paul decided. "Wait till I see him again."

Fearful of the *mayhem* which was certainly going to fall upon the head of an innocent Chinese shopkeeper, the two guilty

parties decided they must act quickly. Through an interesting sleight-of-hand performance, they again obtained possession of the tin for another fateful minute, this time restoring the original contents. That evening when the convention began, Dr. Paul was asked to listen to a story: A New Englander decided to journey to Boston with a fine king salmon he had caught and present it to his old friend, the Governor. On the way he stopped at Salem, and while he was having a wee drop with some old acquaintances, other friends substituted a lowly cod for the salmon. He was very much astonished, therefore when, in the presence of the Governor he discovered that the fish he was in the act of presenting was a cod, and decided to take it home. On the way home he again stopped in Salem, and again his friends substituted the fish, returning the salmon to its original package. When he got home, his wife, who was a little suspicious on account of the smell of his breath, asked him how the Governor had liked the salmon. "It wasn't a salmon, Mary, it was a cod," replied her husband. Mary, of course, was greatly surprised and demanded to see the fish. When the package was unrolled, lo, there was the salmon. "Ah, I knew it," his wife wailed. "Well, Mary," he answered, "it may be a salmon here but it's a cod when it gets to Boston."

With these words the culprits handed Dr. Paul his tin of Lipton's tea. Hot water and a cup were brought. Dazedly Dr. Paul opened the tin, and then the light dawned! "I never suspected that any two missionaries would think of a thing like that!" he said, "I'll have to admit that I bit like a cod."

Shadows

By Charles Abel

I passed him in the night
And moving on
He knew me not.
Yet there,
Clothed in the tattered rags
Of poverty,
Was mine own brother
Under God.

For that he was a man
We two are kin;
Nor race nor color,
Pride of place
Or other false assumptions
May excuse
My arrogance—
I passed him by.

—The Churchman (New York).

Closing Days at Colegio Internacional

By LILLIAN BINNS



Lillian Binns
Returning to
America for her
first furlough
after five years
in Paraguay

SCHOOL is over and the dedication of the auditorium of the Allen-Stone Building here in Asuncion is past. The gymnasium exhibition, too, is a thing of memory and the excitement and success of last night's closing program welds little groups together in classrooms and halls. Teachers and children are dismantling the exhibition room. Here comes Dorita—little Dora six years old and passing the first grade. In her hands her little notebooks and a few bits of handwork. She extends some tiny hemstitched squares. "I haven't much work, señorita but would you take one of these to remember?" A little child's gift of love. How my heart burned—how I wish I could show you each girl and each boy who of himself remembered us in that way—showing, counting up the intimacies of our work.

In the office are two new oil paintings done by the mother of one of our most talented boys. She wanted to show to Mr. Lemmon, as he is about to leave for furlough, her appreciation of his special interest in Roberto. A pair of bamboo window shades and climbing flower design mark Toribio's evidence to Mrs. Hopper that he has not forgotten the music lessons; belts and books and little silhouettes are added—bit by bit the minutes are flying on—the number is dwindling.

The focal point of each child is the office. The director is giving out the grade books. Most of them already know whether or not they have passed, but Mr. Lemmon has made this distribution something of a ceremony these four years. Each child comes to him personally. What an opportunity in that moment of disappointment or success, with its seal of friendship and understanding! Then a smile and a handclasp and officially the year is done.

But this year is different. After five years—three of us are going home. It is afternoon now. I have been putting away some of the cherished things of the kindergarten. On a return trip I hear familiar girls' voices in the room. There they are—peculiarly dear for these many hours of playtime together—their chatter ceases as I enter. Irma, four years with us and graduating from the primary this year, carried a basket of roses. (One of our members when first she saw one of these gift baskets questioned "Whose fu-

neral is that for?" This was mine.) Elida made a little speech and then there was an album—with their wishes and signatures. On the first pages they had placed the two flags and a sketch of the building intertwined with flowers. I, too, must speak, telling them my hopes and aspirations in their climbing to fuller womanhood and giving to one who will return the whistle which has served to call us together. (Then I slipped away a minute to the big chair across the hall—out of sight—do I need to confess that my tears were falling?) A few minutes later we talked again informally of plans and hopes for the year to come, of the picture of the new worker, of letters to be exchanged—and they were gone.

BUT there is more. A special "Despedida" is being held by the teachers and a group of students over at the hotel beside the school. At one end sit the big boys and R. B. Lemmon, at the other the American Minister and Mrs. Lemmon, along the long sides, the teachers, students and ourselves. Mario, emotional orator and first athlete as well as the president of the School-Faculty Colegio Internacional Association is master of ceremonies. Toribio, once the terror of teachers and expelled from various schools, last night was given a special token in recognition of having made the most progress in the year—recognition of his progress in conquering himself, and now sits beside Señor Frontanilla, French teacher and secretary of the National Council of Education. Graciela, fine daughter of a former President, the best all-round girl student and vice-president of the association is near Mrs. Hopper. My own place is beside Miss Shuttleworth who has been teaching with us since the school first began, and beside Miss Merlo, the speakers of the afternoon. I wish I could do justice to what was said—a bit more flowery than we would have said it—but none the less sincere for that. I wish you might all see the medallion presented to Mr. Lemmon and hear it all—with ears and eyes that go deeper than these outer signs of what the years have meant. Mario's fire is being harnessed and fostered, Toribio's method of thought and life has been changed; Graciela has found the "ambiente" (atmosphere) in which her splendid girlhood may come to greater fruition. The teachers, they are my friends, my comrades, as truly as any with whom I worked at home. May they prosper in all things. But the minutes are tense. We rise and break the spell throwing off awhile the bonds of reserve and dignity—laughing and joking to hide the depths which have been stirred.

And still there is more. Another group comes—another sign to show that seed is growing. Three years ago Mrs. Lemmon planned a big banquet and all the old students we could find were invited. A pleasant evening of talk and song, and

without any other instigation on our part some of the boys began talking of a "Sociedad." When they heard of Mrs. Allen's coming, the idea took root and she was invited to the inaugural meeting. That Sociedad of ex-students is to be reckoned with now. Their ideals are still in flux, yet even so they are beginning to wield influence in other circles. They plan a surprise as they come to honor Mr. Lemmon and leave behind a gold fountain pen—left also a reminder of another open door to our effort, another opportunity in which to build, as they come to talk and plan with us for the future.

The outward part of the Allen-Stone Building is completed. Just a week or two ago the auditorium was dedicated. How long—oh, how long it seems—we have been, and you with us, hoping toward that day. The president came and the officials, the parents and the friends we have made, the teachers and the children. It marked the closing of an epoch for us. It has taken ten years to lay this foundation—and that there are flaws in it none know better than we who have lived each day with it, nor will anyone ever know of the sleepless nights and heart-breaking hours welded into both its cement and sand. Mary A. Lyons Hall, still incomplete, both mocks our striving and bids us keep on—for our foundation is but laid, and as Mr. Lemmon, closing his own hard span of work and effort, inaugurated this new era, the challenge of his words reached out quietly yet mightily to grip us into strengthening our hold and erecting anew.

NOW with heartfelt sincerity and with an elevated (inspired) faith, we consecrate this building to its high and sacred aim: That the childhood of this Republic during many generations may encounter here instruction in wisdom and education in virtue; that there may be found here every condition necessary for a true and illustrious education. Especially that our teachers may be examples of excellence in wisdom and in character, seekers after the good and the true; lovers of children, enthusiasts and adepts in the greatest of all arts, the development and the inspiration of human souls; that such an atmosphere may always fill these halls as to strengthen mental and moral life; and that no child shall ever go forth from here without having come to be more intelligent, more thoughtful, more valiant, more virtuous, and in every sense more capable of a life judicious and just, useful and noble. That the Grand Master of all the ages may be the Teacher and the Ideal of each professor and of each student.

"To this end we ask the benediction of God upon the child and the parent, the student and the teacher, upon the directors, upon all those who may in whatever manner (capacity) exert an influence over the work which may be realized within these walls." (Rough translation of Mr. Lemmon's words of inauguration.)

Spiders and Mice and Everything Nice

By BETTIE R. BROWN

OUR family at the Christian Orphans' Home, St. Louis, has reached the close of another busy year and in looking back over this quarter a number of varied experiences gives us assurance that we have personality, initiative and the other necessary qualities that combine to bring success to young people who will manage the world's affairs in another generation.

It was something of all this that seemed reflected when a father of three little ones all under school age appealed to us in October. His wife had died quite suddenly and he faced the provision for their future with much anxiety. Because his own small home had proved so inadequate he chose our larger family, which to all appearances would provide greater protection for his loved ones, although a foster mother to give them her full attention had been suggested to him.

He has been very faithful to his babies and their affection for him and claim on his love have aided him greatly in his struggle to go on.

Individuality was evidenced in a rather unexpected manner this autumn. It may have been due to an extraordinary nature lesson at school or the primitive urge to collect things, but whatever the inspiration, we found our boys collecting spiders of every variety which they housed in shoe and cigar boxes. Nor did this suffice, for they extended their activities to include mice. Presently these appeared in considerable numbers over the place and we began to investigate. We found the baby mice in boxes of cotton and the mother mice well fed and well cared for in somewhat larger quarters. Of course we couldn't consider keeping such a menagerie, and we explained that these were puny creatures and only puny people would hunt them. As for us, we must seek larger game!

There was much dismay over the elimination, but evidently the principle was accepted, for we next had a mongrel dog—a tramp from the streets—who has replaced their collections.

Certainly this collecting instinct did not thrive for lack of other entertainment, for the Elks invited some to their masquerade party, and the church gave some banquets, for which all children earned their own ticket money. We were invited to the dairy show, with bus service both ways; the high school crowd enjoyed an afternoon symphony concert, and there were parties at Halloween for all age groups. The Y. W. C. A. girls assisted in the entertainment of the oldest group, who represented the characters from the funny section of our newspaper. Much ingenuity was shown and all voted the party a success.

Neither is it just these entertainments that make us feel so rich in friends, for we have estimated that our volunteer help

on committees, in our sewing and in other ways, gave during the year sixty days of service. Other committees, which meet for just as fine service, but have less regular hours, give much time which cannot be tabulated.

Our friends in the sewing room gave what amounted to a salary for one person for two months and fourteen days in the last quarter. And then there are many people out in other states and all

A Sunday school class of women in Salem, Ohio, back in 1919 wanted to care for a boy, so we sent a picture of one of our young boys, and year in and year out they have sent their money and their gifts, sometimes for his birthday or for a holiday, but often just because they loved doing it these ten years. Last September he began working and earning money enough to be self-supporting, under our guidance, in a private home. We have counted up the value of the gifts he received during the ten years and find it amounts to \$855. Doesn't that sound worth while?

Not only has a boy been helped over his tender years of dependency, but the example shines so brightly before our family that it longs to be worthy of so much loving care.

Our children do well in school and are graded "Excellent" and "Good" with few "Poor," while fifty-one of our older children are members of the church and contribute weekly for its maintenance from their own money, earned by performing extra work furnished for such needs.

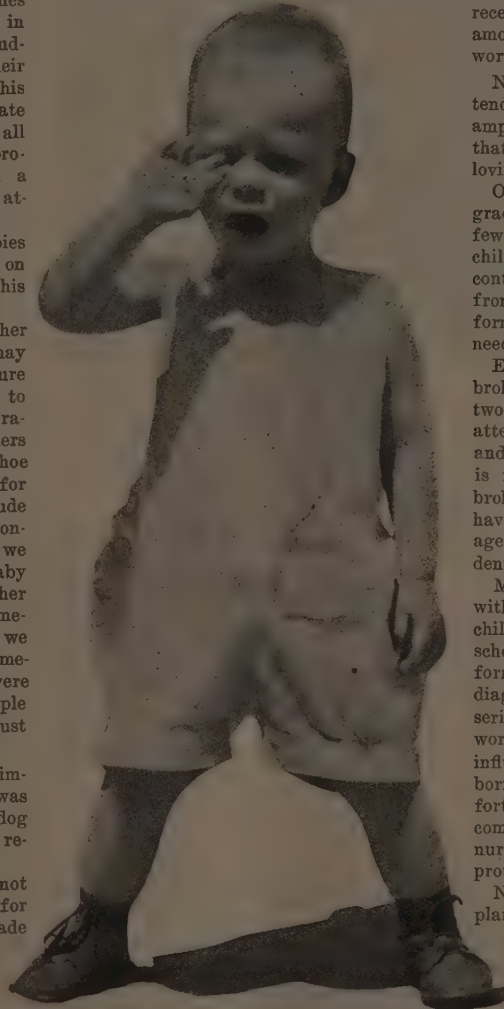
Every family is supposed to have a few broken bones in growing up and we had two such casualties. One little boy attempted to do a big boy's gymnasium act and it resulted in a fractured arm, which is mending properly. The other was a broken finger on a large boy, who might have had his bullying tendencies encouraged had he succeeded without an accident in this encounter with a small lad.

More serious has been our experience with several cases of scarlet fever. The children evidently contracted it from a schoolmate who had it in such a light form that it was not even detected and diagnosed. Two of our children have been seriously ill and the menace has been worse than any epidemic since that of influenza in 1918. The patients have borne their suffering with sweetness and fortitude and have made brave efforts to comply cheerfully with the wishes of the nurses and doctors, so that we are very proud of them.

Naturally Christmas time with its extra plans and gayety both helped and added complications in this situation, but our friends found a way to help. One friend furnished three trees, gave all the trimmings and her time to put all in place. The Union Avenue Sunday School had

previously asked for letters from the children stating their wishes as to gifts and generously did they take care of them. Each girl had an umbrella, hose and lingerie. The nursery children sent dresses for the girls and suits for the boys, besides shoes, skates and scooters. They also sent 118 story books and a set of the World Book.

Other gifts were a manual training desk and long table, together with tools



Tears are turned to smiles in our Homes for Children

the groups of friends to whom work is sent in the various churches.

Illinois, North Dakota, Indiana, Oklahoma, New York, Michigan, and our own Missouri, have sent such generous gifts. Randolph County alone sent a wonderful carload of things—bedding, clothing, food of all kinds, from the daily fare to the luxuries for Thanksgiving and Christmas dinners. And then we have had fine special gifts.



An International Fellowship

When Dr. and Mrs. Louis F. Jaggard return for another term of service in Congo, they will take with them Thyra Jean and the baby, Candace, aged three months, leaving in the St. Louis Christian Orphans' Home, Julian Lloyd, nine years old, and Robert Shelton, six years old. Hard as it is to leave the boys they feel that no place else could they receive the care and training possible in such surroundings. The Jaggards sail for Africa February 21.

for our shop already begun. This shop is a great joy to our boys. There were 108 special gift packages containing a toothbrush, lotion and soap.

Our Christmas dinner was a bounteous one, with turkey, cranberry sauce, sweet potatoes, ice cream and cake. The cake was the gift of our friends in Francisville, Indiana, who baked eighteen in their own kitchens especially for this dinner.

What might have been a limited Christmas, with all our varied tasks, was as nearly perfect as possible, because so many friends came forward to help.

Confidently we turn our faces toward the New Year and its larger opportunities, assured that He who has led us thus far will be with us in our new undertaking. To all our friends, A Happy New Year.

A Notable Event

THE conferences held just before we left San Luis Potosi for Aguascalientes were quite epochal. I use that word advisedly, for no other word could convey an idea of what took place. We had obtained use of the theater, with the government's consent. The four Evangelical churches of the city united in a real forward movement. Ten thousand handbills were printed and every preparation was made to shake the community. It was not without a few qualms and indications of misgivings that we went to the theater on the first night.

Dr. Mindoza's messages took the place by storm. He talked about "Jesus and His Respect for Human Life," "Jesus and Social Problems," and kindred subjects. His handling of the subjects was superb. Toward the middle of the week

the theater was simply packed. Upon two evenings the rector of the university presided, one evening Dr. Garcia; another a judge of one of the local courts, and another evening Professor Esquivel. Sunday morning the closing conference marked a glorious climax. The subject was "Gravitating Toward the Master." It was pointed out how that all over the world men are turning to Christ. Ghandi was discussed; Dr. Ricardo Rojas, rector of the university at Buenos Aires, and other notables, such as Papina. It was really a masterful presentation of what, in terms of missions, one would call the advance of the kingdom. The Doctor closed with an appeal which came so near to being an invitation and confession of faith that one could hardly distinguish between what happened there in the

theater and what happens in our churches every Sunday. The enthusiasm was tremendous. Over a thousand were present and I do not think there was one who did not go down on record as accepting the Jesus Way of living.

F. J. H. H. H.

Aguascalientes, Mexico.

Livengood News

BEGINNING with the new year we will have a new pastor at Damoh, Fredrick Lawrence, who is now working at Hatta. The members of the church were almost unanimous in calling him and this has increased the feeling of unity. We have also begun to notice very good results from our plans at preparation for celebrating the 1900th anniversary of Pentecost. Last Sunday we had a special service in which people were asked to accept as their personal motto the expression, "Oh, Lord, revive thy church beginning with me." Each person who came forward was given a card with these words in Hindi to hang up in the home. Each family was also given a paper with the aims of our church in India for Pentecost.

A few weeks ago our church council appointed a committee of three to put the Pentecost plans into operation. As a starter we have named five committees of three each who visit the homes of our members in different parts of the town and arrange for weekly prayer meetings in five different places. The women of the church have their regular prayer meeting on Thursday afternoon and all of the men get together in one of the homes on Tuesday evening. Our regular Thursday night prayer meeting has been discontinued for the time being. It was very poorly attended, whereas each of our five cottage prayer meetings has a larger attendance than usually came to the church on Thursday evenings. The next thing will be to get all of the members of the church united in an evangelistic campaign in some particular section of the town or some nearby village. I think we will probably concentrate on the low caste sections of the town where our evangelists go every day to teach the children.

On Thanksgiving Day we all went for an all-day picnic at a big pond about twelve miles from town. We had tried for several days beforehand to get a peacock but without any luck and had resigned ourselves to getting along with black buck, but the day before Thanksgiving one of our Christian carpenters who has a gun went out and got a peacock and gave it to us. This gave us our turkey for the noon meal and in the evening we had black buck steak broiled over the camp fire. The pond is in a very pretty place and we all had a delightful time.

Our new convert, Desh Pande, is doing very well. He has complete charge of the public reading room in the bazaar and is there every evening. During the day he helps in the hospital.

FAY E. LIVENGOOD.

Damoh, India.

Prospect and Retrospect

By LETA MAY BROWN

ONLY those who have been away from home, loved ones, and their native land for a long period of time can appreciate the feelings of one about to start home on furlough. Oh, the surge of feelings, the keen anticipation of once known joys and the eager dreams of "what we will do and say when we see each other again."

All those feelings were mine when we left the shores of India and set sail for the homeland again. Most of the dreams I dreamt have been the dreams of every other missionary that has come home on furlough.

And the realization of those dreams! The material things—real beefsteak, AMERICAN coffee and ice cream; in fact real U. S. A., grub. The movies, with their wonderful pipe organs, and orchestras (before the days of these terrible talkies) in their beautiful picture houses. The clothes you can get here at home. And bathtubs, oh, the luxury of an American bathtub!

Yes, all those things are in our dreams, but were they to be realized nevertheless, yet the best of our dreams could come true.

What is it that is in the very air at home that puts new life and vigor into one's being? We could do without the material things but the things of the spirit—we must have them. To meet day by day, happy, hopeful, busy citizens; to see one's own kind again; to go to church and fill one's soul with such messages that stimulate the mind and soul; these, all these, are the things that we dream of and long for. The chance to get to go to school and learn, perhaps to our surprise, just how little our brain has been functioning the past few years. The chance to dig into those books we have heard and read about but could not get out there so far away.

We find the full realization of many of our dreams, and before the furlough is half gone, we are beginning to think how we will utilize the knowledge gained in school, how we will work with renewed vigor with the strength regained, and how our lives out there this next term will be lived in a deeper, fuller sense, because of the recharging of our spiritual batteries at the feet of our great ministers at home. And we begin to chafe at the restraint and say, "I must be about our Father's business."

Not all, however, has been just as we anticipated. The children have grown almost beyond recognition—those nieces and nephews that were but mere babes when last we saw them. Many old friends have grown beyond our friendship into newer and different interests. And some have gone on before us into a fuller friendship with Him. We had a particular niche, that was ours and ours alone, before we went out to our far-away field



Leta May Brown

Returning to India from furlough in America

of labor, but when we come back we cannot find it. In these days of modern efficiency who has room in their home for an extra member? Who can give a wanderer a place to unpack his clothes and spread them out in comfort? Who can give a desk at which one may study and write? Missionaries are those who have "no continuing city."

An experience of mingled pleasure and pain is that of telling the churches of our experiences on the field. What fine fellowship and splendid spirit we meet on such occasions. And we tell our stories with hearts burning with joy that others, too, are interested and care about our brothers and sisters across the waters. And we tell on till our voices fail, but with untiring spirit. Sometimes we wonder at the questions asked, sometimes we forget that our listeners have not the same background of knowledge that we have, and we ask ourselves if that person is really interested in the work of the kingdom, or if he merely wishes to hear something new and sensational. Children are not the only ones who love to hear tales of thrilling adventure filled with narrow escapes from wild animals and furious beasts.

Finally, after months of delay, with days of anxious waiting to hear the news that we may at last go, we start out again. How different is our feeling from that we experienced when we first started for our chosen field! Less of adventure and more of definite service; less of doubt and wonder, and more of eager determination to accomplish a given task. Perhaps more of sorrow at leaving the dear ones (they are older, now) and a great longing to see again those we had learned to love in our new homeland. Eagerly counting the days till we get there, happy with the memories of a wonderful furlough just passed!

Friends take us to the steamer. They load us down with "parting gifts," flowers and candy and books and handkerchiefs. All is excitement and hurry and bustle. The gong rings. They must go ashore. They stand below and call to

us. Stewards pass around packages of ribbons of paper. We throw the roll out to one of our friends, holding one end ourselves. Soon the air is filled with flying confetti and bright-colored papers. The breeze tugs at the paper ribbons. What a beautiful scene, colorful and bright, happy and gay. No "moaning at the bar as we put out to sea!"

As the tug draws the great steamer away from the dock and the distance widens between those on the pier and us on the boat, some of the ribbons are seen to break. Some held by those who know how to play the game, last till the ribbon can no longer span the distance between the two holding the ends of the ribbon. Some are held too tightly and the breeze has broken it even before the boat has left the wharf's side.

Among those who held the ribbons that I threw out, were some of my cousins and an old uncle, very dear to me, and a great number of the ladies from our San Pedro church. The last one to break was that ribbon held by one of the ladies of the church, the next to the last was the one held by my uncle. As the ribbons pulled and strained in my grasp I thought of the many ties between me and those I was leaving behind. What tie would prove the strongest? What wind of adversity would first break some tie? Would the ties of flesh and blood prove strongest, or as did the ties on this occasion, would the ties of Christian kinship hold till the last? It seemed to me a very significant thing—the "tie that binds our hearts in Christian love."

With streamers flying and the band playing we put out to sea. What an auspicious beginning of a new term of service! What wonderful things may be done for Him, whom to serve is joy, with such a beginning!

"Her Works Do Follow Her"

SPECIAL mention is due Mrs. Caroline Irons, familiarly known as "Mother" Irons, who passed away December 18, 1929, at Inavale, Nebraska, at the age of eighty-three, because of her consistent interest in the things of the kingdom. She and her husband built a church at Inavale in memory of their son who passed away thirty years ago. She not only cared for the communion service, but provided the emblems as well. Through the years she has been a liberal supporter of state missions, Cotner College and other missionary and benevolent interests and had a \$10,000 annuity with the Foreign Christian Missionary Society, besides befriending a number of young ministers and other worthy causes. Word comes that in her will she has remembered many of these interests, as well as the local church.

News From the Board of Education and the Cooperating Colleges

Important Meetings

AT THE annual meeting of the Council of Church Boards of Education held in Washington, D. C., in January, Dr. H. O. Pritchard read a paper on "A New Apologetic for the Church College." The paper attracted much favorable comment and resulted in the appointment of Secretary Pritchard as the chairman of the College Committee of the Council for the coming year. Dr. H. H. Harmon and Dr. J. C. Todd were also present at the annual meeting and each had a prominent part on the regular and special committees of the Council. Dr. Todd was delegated to execute a very important piece of work in connection with the University Committee of the Council.

The annual meetings of the Council of Church Boards of Education and the Association of American Colleges are to be held in Indianapolis in January, 1931. It is no secret that it was due to the activities of our Board of Education that Indianapolis was selected as the next place for the annual meetings of these two great organizations. More educators attend these meetings than any other educational meeting held during the year with the exception of the National Educational Association.

Dean Edwards Bereaved

As we go to press a telegram is received announcing the sudden and unexpected death of Mrs. Ida Edwards, wife of Dean G. D. Edwards of the Bible College of Missouri, Columbia, Missouri.

Mrs. Edwards was a high type of the gentlewoman, mother, wife and friend. She was an honor student of the University of Missouri and a Phi Beta Kappa; she had traveled extensively with her husband and her education and information were enriched by the reading of books, magazines and newspapers. There was perhaps no woman in Columbia better educated or whose education had been so extensively supplemented by travel and constant reading. She was possessed of all the finest traits of character of exalted womanhood. She was consistently loyal to the ideals of the calling of her husband—that of ministerial teaching—and she met with true grace and sincere interest the idealism demanded of her in the position of the wife of a minister.

Our hearts go out to Dean Edwards and family in their bereavement.

A New President for Transylvania College

Monday, January 13, the two boards of Transylvania College and the College of the Bible met in joint session to consider the report of the committee on a new president. The committee reported in favor of calling Dr. Arthur Braden, recently president of California Christian



Dr. Arthur Braden goes to Lexington, Kentucky

College. After a thoroughgoing consideration the two boards voted unanimously to call Dr. Braden to the presidency of Transylvania College and of the College of the Bible. He will begin his work June 1, 1930, and is to be inaugurated as president during the commencement exercises which will occur the first week of June.

For a number of years Dr. Braden was director of the Kansas University Bible Chair and dean of the Kansas School of Religion located at Lawrence, Kansas. In September, 1922, he began the work as president of the California Christian College. During his seven and a half years at California Christian College President Braden led the institution from the mere beginning into a four-year standard college with a splendid plant, faculty, equipment and student body of about 350. Dr. Braden will begin his work at Lexington, Kentucky, with a record of achievements upon which foundation we have no doubt large success in the future will be attained.

Bethany, West Virginia. Dr. Mary Longdon, well-known medical missionary to India, recently spent a week at Bethany. During her stay there Dr. Longdon made several chapel addresses and met with a number of the classes and campus groups. Her treatment of "Home Life in India," "The Family," "The Political Situation in India" and the many other phases of Indian life showed without question her

knowledge of that country where she has been serving for thirty years, and gave her hearers a new understanding of the people of the land. Her interesting personality and her vital message combined to make Dr. Longdon a most welcome guest and to win for her a host of new Bethany friends.

The Bethany College orchestra is again making plans for a concert tour among the towns in the vicinity of the college. For several years the orchestra has been following such a program with splendid results. Requests for concerts have been received from several organizations and arrangements have been made for broadcasting from Wheeling in the spring. Two one-day trips, which will allow for several high school concerts, furnish a new feature of this year's program.

Bethany's basket ball team is well started on what promises to be another "big" year. Already the Bisons have met six teams—and have sent those six teams to defeat! The schedule for the season is by no means an easy one, as has been demonstrated by the stiff opposition already encountered. However, the Bisons are showing splendid form and basket ball followers of the Tri-State Conference are watching with real interest the progress of last year's champions.

Lynchburg, Virginia. Lynchburg College entertained the Virginia Ministers' Retreat February 4 to 6. The scope of the Retreat had been broadened and the ministers from Maryland, Delaware and the District of Columbia were invited. This gave all the ministers of the Chesapeake area an opportunity to visit the college and enjoy its hospitality. Dr. A. W. Fortune of Lexington, Kentucky, delivered a series of four addresses. Other places on the program were filled by ministers of Chesapeake area—Dr. C. M. Gordon, Dr. O. J. Grainger, J. T. Watson, F. W. Long, G. C. Zeigler, Dr. Richard Wallace, M. B. Brinson and W. A. Ryan. The ministerial students of the college and others interested were invited to attend all the sessions of the Retreat.

For the first time in the history of Lynchburg College, a dean of men has been appointed. Professor Ruskin S. Freer, head of the biology department and registrar, has been chosen for this work.

The Lynchburg College annual, entitled "The Argonaut," has been given first-class honor rating in the All-American Critical Service Contest. It scored 850 out of a possible 1,000 grade. The Junior Class of last year is to be congratulated on its good work.

Lawrence, Kansas. The Kansas Bible College at the University of Kansas opened its doors in September to consecrated young men and women who are preparing for full-time Christian service. Regular courses are offered for which the

university gives full credits. The courses available for the first semester include: "History and Literature of the Bible," "Survey of the New Testament," and "History of the World's Living Religions." Other courses are planned for the second semester.

Dr. S. B. Braden, dean of the Kansas Bible College, reports an enrollment of forty students in the university credit class. Twenty of these are in his classes. In addition Dean Braden has a class once each week at the Haskell Institute, an Indian school, with forty-three enrolled. In the Lawrence Leadership Training school he teaches a course in New Testament with sixteen enrolled. He also has a weekly conference with three life-work recruits, two for the ministry and one for the field of religious education.

Fort Worth, Texas. Plans are being made by the Brite College of the Bible of Texas Christian University for the Student Christian Conference to be held at the University February 28 to March 2. The conference is composed of the Y. M. C. A., Y. W. C. A., and other Christian agencies among the students of north Texas colleges. About 175 students are expected to attend the meetings. "Students and Resources for a Christian World" will be the theme for this year's conference. The principal speakers will be Weyman Huckabee, representative of Student Volunteer Movement, New York City; Claude Nelson, southwest regional secretary of the Y. M. C. A., Dallas; George Steinman, of North Carolina, and Professor B. B. McKinney of the Southwest Baptist Theological Seminary, Fort Worth.

Recognition of the activities and interests of a large number of amateur astronomers in Fort Worth was made by Texas Christian University in two lectures scheduled January 17 and February 18. The first lecture was given by Dr. E. E. Vesey of the department of physics of Texas Agricultural and Mechanical College on "The Science and Art of Telescope Making," and the second by Dr. A. M. Harding of the University of Arkansas on "Other Worlds than Ours."

Enid, Oklahoma. Recently Dr. E. C. Mobley, pastor of the First Christian Church, Oklahoma City, invited the promoters of Phillips University to a "fellowship meeting" with a banquet in his church. Judge J. H. Everest, trustee of Phillips, presided, and Judge Lester of the Supreme Court led in prayer. Forty-two Phillips students attended, including nine who are members of the Central Church, Oklahoma City. The Phillips quartette furnished the music. Addresses were made by students, Promotional Secretary Humbert and President I. N. McCash. There were also present most of the seventy-two life recruits of the church, a number of whom will enter Phillips Bible College next year. Thus, in a great way, Phillips University was placed before that church and strong bonds between the two institutions were greatly strengthened.

Indianapolis, Indiana. The seventy-fifth annual Founders' Day celebration of

Butler University was held in the field house February 8. Dean Thomas Arkle Clark of the University of Illinois was the principal speaker. A banquet at the Claypool Hotel in the evening concluded the day's program. On this occasion the seniors made their first appearance in cap and gown.

On January 27, Dr. H. O. Pritchard was the chief speaker at the dedication of the new educational plant of the First

Christian Church at Owensboro, Kentucky, of which Howard S. Stephenson is the minister. The subject of Dr. Pritchard's address was "The Place of Religion in Education."

Roy White Bixler, son of Mr. and Mrs. Tom Bixler of Canton, Missouri, graduate of Culver-Stockton College in the class of 1915 with the A.B. degree, has been appointed Recorder and Examiner of the University of Chicago.

Woman's Part in the Pension Movement

"IT IS said that if you want to talk with a friend, you should telephone; if you want to send a message fast, you should telegraph; but if you want to have the world know about it, you should tell a woman. We have told you women about the Pension Fund. Now go home and tell your churches."

These were the closing words of the first woman's conference conducted under the auspices of the Pension Fund in Indianapolis, January 14, which representative women from twelve churches in and near Indianapolis attended. That conference has already become a historic meeting for on its heels ten, fifteen, twenty similar conferences have been held throughout Indiana, Illinois, Kentucky and Ohio.

Plans are already made for similar gatherings in other Central, Middle West and Southwestern states, to include Iowa, Kansas, Oklahoma, Missouri and Texas, with promises for further pension conferences among the church women in the Eastern, Southern and Western states in the early spring.

As director of the women's department of the Pension Fund, Miss Daisy June Trout has been the guiding figure behind these interesting meetings and she has been ably assisted by two new workers in the pension movement, though their names have long been linked with brotherhood interests in general. Both are daughters of pioneer preachers who established many churches. Both were students at Drake University. And each has contributed in her way to the needs of our church today.

The one is Mrs. E. C. Bumpler of Indianapolis, who is the daughter of D. R. Lucas, one of the founders of Drake, and the granddaughter of John Longley, one of the founders of Butler University. Her father was an early preacher in Iowa and for many years the minister of Central Church in Indianapolis, and her grandfather was a pioneer preacher in Indiana.

The name of Mrs. George W. Muckley of St. Louis is likewise well known and loved. She is the daughter of William Bayard Craig, a former chancellor of Drake, who will be remembered for his leadership in his pastorates at Lenox Avenue Church, New York City, Central and Broadway Churches in Denver, and at Redlands, California. Her first husband, O. W. Lawrence, rendered a notable service in his ministry at Maryville, Missouri, Decatur and Rock Island, Illinois, and Yaki-

ma, Washington. George W. Muckley is remembered for his thirty-five-year contribution in church extension, now the church erection department of the United Christian Missionary Society. Miss Margaret Lawrence, a daughter, is a missionary in China and Woodford Lawrence, a son, is in Drake University, preparing for the ministry.

For seven years Mrs. Muckley served as general secretary of the Missouri Woman's Christian Missionary Society; for two years she was assistant to the pastor at Union Avenue Church, St. Louis; and last year she was dean of women at William Woods College.

Mrs. Rumpler and Mrs. Muckley exemplify the high caliber and consecration of the leaders of these conferences throughout the country. They represent those who are putting vitality into these Pension Fund meetings. The pension movement is gathering momentum through the signing up of the churches to participate in the permanent maintenance of the pension system.

It is well known that church women take pride in finishing what they start. They are also devout believers in the value of information. They know that no good cause advances in ignorance. Therefore they are learning and telling the facts of the Pension Fund—its origin, its progress and its promise.

The Geneva Summer School Committee announces the Twelfth Annual Session of their School of Missions, to be held at Conference Point, Lake Geneva, Wisconsin, June 30—July 7, 1930.

This is an Interdenominational School, offering courses in Mission Study, Parliamentary Law, Missionary Dramatics, and Story Telling, as well as furnishing facilities for boating, swimming, lawn tennis, hiking, and other sports.

Combine a week of Study with Recreation.

MRS. HENRY HARMELING,
6131 Archer Avenue,
Chicago, Illinois.

A Hindu after arguing for Hinduism for several hours, said, "Well, we have principles in our religion too, but I see you Christians have principles plus a program. Sentiment is one thing, but to put it over is another."

Speaking of Books

"Sing . . . a New Song"

INTER-CHURCH HYMNAL is a collection of hymns and other worship material which is particularly interesting because of the social note introduced. While many older hymns that emphasize individual salvation and spiritual welfare appear, the newer social gospel is noticeably included. This is a great improvement and will be a decided help to those churches that are feeling the leadership of the Holy Spirit in meeting the problems of a new age.

Another striking characteristic is the inclusion among the customary responsive readings and orders of church service of many selections of extra-Biblical matter, confessions of faith that are both ancient and modern, choice quotations to assist in personal meditations and a wide variety of litanies and responsive prayers. Among so many new features it is quite possible that there may be some elements that will not prove of great value. Only time and use can determine how helpful each item will be. But the number of the hymns is so great and the variety of sentiments and forms is so wide that it is quite possible for everyone to be satisfied. The book contains a greater number of usable hymns than most church hymnals, but without being heavy to hold.

There is a certain disadvantage in the use of a hymnal of such wide variety of material. The average church sings a very limited number of hymns, which are determined by usage and custom rather than by intelligent selection. The selection of church hymns is more apt to be determined by the impulsive requests of the less thoughtful members than in any other way. This means that the actually used hymns in any church book will too often be on the level of lowest musical and literary form. Songs that are easy to sing because of their rhythm will be selected. Thus a hymnal that includes too many inferior songs becomes a source of lowered taste. *The Inter-Church Hymnal* seems to have a well-sifted list of gospel songs. Any church that contemplates the introduction of a new song and worship book would do well to examine this work.

—CHARLES DARSIE.

What Motivates Us?

EVER so often one comes across a book which challenges smug assumptions, which breaks up the ruts of conventional thinking and which forces one to try to think through anew some of the great problems with which we are face to face in our time. Such a book is *The Motives of Men* by George A. Coe. The author starts with the thesis that we have acquired a low view of human nature, which is reflected in that hackneyed expression which we hear constantly, namely, "human nature being what it is." Human nature being what it is, you never get rid of war. Human nature being what

it is, we can never enforce prohibition, and so on and on ad infinitum.

The author then inquires as to where and how we have acquired this low estimate of man. He scrutinizes the effects of the war, evolution, literature psychology, and finally boldly declares that this low view of human nature is largely the direct result of our industrialism. He says, "Outside of industrialism, in fact, the obvious trend of history is toward a higher and higher estimate of human nature." He then points out that industrialism gravitates toward the following specific judgments:

(a) That in the organization and the use of capital the dominant motive, almost invariably taken for granted, is not the glory of God, or the improvement of human life, but accumulation of profits and of power for the enjoyment of the possessor.

(b) That among the employed classes the dominant attitude with respect to the relations between employer and employee is to get the most possible for the least return.

(c) That, since conflict is of the essence of industrialism—competition of capitalist with capitalist, of laborer with laborer, and chronic strains between capital and labor—an essentially pugnacious self-interest is fundamental to human nature.

(d) That insincerity permeates the whole—insincerity in that, though everyone is for himself, everybody endeavors to make it appear that what he wants is for the good of the others. Thus, men actually ascribe virtue to themselves because their occupation supplies some human want, though these same men confess that their motive is profits, and that they ignore wants that it is less profitable to supply. "The public good" is known to be a continual excuse for economic partisanship in laws, administration and politics generally. Under the guise of patriot-

ism, self-interest pursues world-policies that make for economic imperialism, unfairness to weaker peoples, and war. No one who impartially surveys the human relationships that most characterize industrialism can deny that the impressions that have been described are being made by it, and are being believed with increasing generality. If we ask how this factor in the present disillusionment compares with the others—the Great War, the belief in evolution, the literature of irrationality, general psychology, behaviorism, and psychoanalysis—we shall conclude that it is more influential than all of them put together.

Dr. Coe proceeds to show that this disillusionment is itself illusory. He exposes that arch heresy, "human nature being what it is," by showing that human nature is what we make it. He explodes the bogey of "instincts" by showing that they are little more than tendencies which can be directed and modified by religion and education and whereas we do have a physical inheritance, we likewise have a social inheritance and are largely products of it.

He contends that human nature can be changed; that society can and must be changed. Men and society can be changed by the substitution of new motives in individuals, in industry, and in society in the large. In fact the dominant motives of men must be changed if Christianity is to win its present world encompassing battle with paganism and indeed if it is to abide as a worth-while factor in the life of our world. Christianity must change our industrial and economic order or our industrial and economic order as it is will destroy Christianity. This book provides a clean and powerful apologetic for the Christian home, the Christian church and the Christian school.

—H. O. PRITCHARD.

A New Word from Stanley Jones

E STANLEY JONES' new book, *The Christ of Every Road*, measures up in style and piquancy to his first two volumes so familiar to everyone. In this book the author portrays the universal Christ with Pentecost in the background of his thinking. It is timely as we approach the observance of the nineteenth hundredth anniversary of Pentecost.

Mr. Jones claims in his introductory chapter that we are "on the verge of a spiritual awakening." He bases his conviction on two things: first, the scientific attitude toward life, and second, the trend toward experience. His survey of the facts and his assembling of the evidence are unique. He makes a diagnosis of the ills of the church and of individual Christian living, and with scathing criticism points his accusing finger at the church, showing how helpless she is, stand-

(Continued on page 58.)

Books Reviewed in This Issue

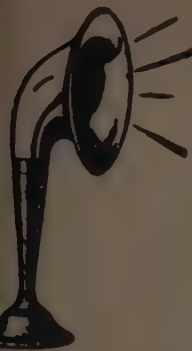
THE MOTIVES OF MEN, George A. Coe. Scribner and Sons, New York. \$2.50.

ROBBING YOUTH OF ITS RELIGION, James S. Halliday. Henry Holt & Co., 1 Park Avenue, New York. \$2.00.

THE CHRIST OF EVERY ROAD, E. Stanley Jones. Abingdon Press, New York. \$1.50.

INTER-CHURCH HYMNAL, Biglow and Main, Chicago, \$1.50; \$1.00 per hundred. Compiled by Frank A. Morgan; musical editor, Katherine H. Ward.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.



Station UCMS Broadcasting

A F. WICKES, a advisory architect in the church erection department, was retained in that capacity by the executive committee at its meeting on February 11. This action was taken following a thorough study of the need of such service as Mr. Wickes was rendering. The committee felt his contribution in this field to be of such increasing value that the severing of his relationship, which was considered previously in connection with the necessity to cut the department's budget, would be detrimental to the work of church erection.

It is of interest to note that *Jewels the Giant Dropped*, this year's Junior text by Misses Edith Eberle and Grace McGavran, ran out of the first edition of 5,000 and has run into another edition.

The sympathy of the brotherhood goes out to the Plopper family in the death on February 11, of Madison H. Plopper who has made a rich contribution to Disciples of Christ through the ministry of his children, C. W., treasurer of the United Society, Clifford H., of the Union Theological Seminary in Nanking, China, Miss Carrie, in the United Society office, Mrs. John W. Moody, wife of the pastor at Warsaw, Kentucky, and Wynne E., of Eureka, Illinois. Funeral services were conducted at the Downey Avenue Church, Indianapolis, and interment was in St. Louis.

Miss Mary A. White, field worker in Mississippi and Alabama, under the direction of the department of religious education, is recovering from a serious operation at her home in Jackson, Mississippi.

More than fifty members of the headquarters staff attended a banquet recently at Third Christian Church, Indianapolis, in honor of the teachers and officers of the church school, at which the guest of honor was Robert M. Hopkins, secretary of the World's Sunday School Association.

At Dallas, Texas, there has been a revival of an old proposal, which received favorable consideration a few years ago, viz., to provide an addition to the present Farwood Hall for hospital purposes. The original idea was, however, to build a segregated unit for incurables. For the present this modified program is favored. The cost of such an addition, to be within an expenditure of \$10,000, has virtually been provided by a group of women in the East Dallas Church.

The religious education department is working on plans for a special service to

such pastors, directors of religious education, Sunday school superintendents, teachers and counselors in the local church and church school as may care to enroll for it, this plan to be announced this spring and instituted at the Washington Convention in October. The department proposes in return for a service fee of \$3.00 to provide a rich body of educational materials which will stimulate local leaders. This material would normally cost them double the amount of the fee.

Miss Mary Campbell, second vice-president of the society, was called to Parma, Idaho, by the death of her sister, Mrs. Edgar Dille, on February 12. Mrs. Dille had been ill for some time and the end was not unexpected. The deep sympathy of all friends is with Miss Campbell and her family at this time.

Four hundred and ten subscriptions to *WORLD CALL* were received as Christmas gifts. This is the largest number of Christmas gift subscriptions ever received.

Alexander Paul, Oriental Secretary, who has spent some months in Japan, China and the Philippines, advising with the missionaries in their many problems, sailed from Yokohama February 14 and will reach San Francisco February 28. His visit has been exceedingly strenuous but highly profitable both to the missions and to the United Society.

Miss Dale Ellis, who returned to the Philippine Islands last fall, has been made treasurer of that Mission.

Loans have been closed recently by the church erection department for the churches at St. James, Manitoba, and Craig, Colorado. Loans have been paid off as follows: Winchester, Virginia, Pawnee, Oklahoma, Boise, Idaho, Henrietta, Texas.

Miss Lela Taylor, under whose immediate direction the work in Porto Rico is carried on, is now in that Island helping the missionaries in the solution of some problems which required immediate attention. She was accompanied by her mother, Mrs. Nora Taylor, and by Miss Lena Gilbert, who has served in the offices of the Christian Woman's Board of Missions and the United Christian Missionary Society for twenty-eight years. They will return the last of February.

The programs for the Week of Prayer preceding Easter are in the press and will be ready for distribution before the monthly meetings of the organizations in March. Miss Lela Taylor has prepared them this year, using as the theme for the week, "That I may know Him."

During the past five years the World Fellowship Meets for Senior Triangle and Circle groups have proved one of the most

promising phases of the work of the department of missionary organizations. Ten such meets will be held this year. The schedule is completed now and is as follows:

Oskaloosa, Ia., Nov. 29-Dec. 1.
Frankfort, Ind., Feb. 14-16.
Portland, Ore., Feb. 14-16.
Ashland, O., Feb. 21-23.
Ottawa, Kan., March 7-9.
Lock Haven, Pa., March 14-16.
Macomb, Ill., March 21-23.
Carrollton, Mo., April 25-27.
Los Angeles, Calif., April 11-13.
Mayfield, Ky., April 18-20.

To date 2,467 copies of the Year Book have been mailed, with many orders still being received daily.

We regret to learn that Dr. G. L. Hagman, our only foreign doctor in the hospital at Nantungchow, China, was compelled to go to the Peking Union Medical College for rest and treatment. Last reports indicated that he is improving and we are trusting that he is back at his post by this time.

Mr. and Mrs. Howard Holroyd, who spent one term of service in South America, and were home on furlough, have met a need in Mexico, where Mr. Holroyd becomes director of Colegio Ingles at San Luis Potosi.

Mrs. E. C. Smith of Newton, Iowa, a member of the executive committee of the United Christian Missionary Society, addressed the regular weekly meeting of the Newton Rotary Club recently. Her topic was "International Relationships from the Missionary Viewpoint" and she spoke of the work the Christian church is doing in foreign countries, giving many interesting facts and problems which arise through this phase of the international situation. Mrs. Smith is president of the woman's missionary work in the state of Iowa.

Our sympathy is extended to Miss Ethel F. Johnson, director of religious education for the United Society in the Rocky Mountain Region and Nebraska, in the death of her father, January 9, 1930 at Alhambra, California, following an attack of pneumonia.

Miss Mary Jane Tolbert, a guest in Emily E. Flinn Home for the Aged at Marion, Indiana, for twenty-two years, passed away January 5, having celebrated her ninety-first birthday last November. Miss Tolbert was born in Hamilton, Ohio, but came from Crawfordsville, Indiana, to the home. She was a welcome visitor to every room in the home and of late years gave much of her time to reading the news of the day to the oldest woman in the home, reading page after page of the daily newspaper, and this service she performed on the last day of her life.

News Items That Point the Trend of the Day

Unity

THE Danforth Congregational and the South Salina Christian Church of Syracuse, New York, have voted to form the Danforth United Church. Archie B. Bedford, former pastor of the South Salina Church, will serve the United Church as pastor, his duties starting January 1 when the first service of the new church was held in the Danforth Congregational building.

The eleventh annual Pastors' Convention of Ohio drew the attention of the religious world to Columbus on January 20-24 when approximately 3,500 people—including one-third of the pastors of the state—gathered to discuss many things, principally Christian Unity. For four days speeches, fellowship and better understanding made for an atmosphere of unity-mindedness that is slowly but steadily engulfing all protestantism. A pageant "The Church Triumphant," with a cast of 1,200 people, was repeated four times in the largest auditorium of the city, colorfully depicting the story of the church from the day of Pentecost to the present year. A union communion service on the closing day brought 2,500 into true unity of spirit, attained, said Dr. F. W. Norwood of London, only "when we look unto God and touch Christ."

A similar, but smaller and less spectacular, state-wide conference of pastors of all denominations was held in Indianapolis, Indiana, the last of January for the discussion of mutual problems. Christian unity again held a prominent place, outstanding among the addresses being that of Dr. C. C. Morrison of Chicago, editor of *The Christian Century*, on the subject. Bishop McConnell, president of the Federal Council, spoke on "The Mystic Element in Religion," and Dr. Morrison gave a second address on "Are We in Sight of World Peace?"

The following rule of the comity commission of the Chicago Church Federation has been adopted providing for the location of churches in an effort to prevent duplication of effort:

"Any denomination, local church, local group or individual wishing to start a new work in any field shall present in writing to the comity commission through the fields committee before any decisive action looking in the direction of establishing work, such as organizing a group, renting a meeting place or purchasing property, has been taken, and shall await the action of the commission before proceeding. Any church wishing to change its location within its community or to

alter radically the character of its program of service, such as providing for work for other racial or language groups than those theretofore served, shall present its request to the comity commission in the same manner as is provided above for those wishing to begin new work."

Practical Christianity

What may be regarded as a unique exhibition of unselfishness and appreciation of the need for social betterment was recently given by the firemen of Detroit. It is reported (*New York Times*, January 11, 1930) that the firemen, believing that the five per cent pay increase granted them by the Board of Fire Commissioners might better be used for the alleviation of poverty and unemployment, announced that they would ask the Board to rescind its action. They recommend particularly that the \$215,900 proposed increase be used to employ men who need work to provide for their families.

World conventions

Dr. John A. Morehead, for the past seven years executive director of the National Lutheran Council, on February first resigned this position in order to devote his full time to his duties as president of the Executive Committee of the Lutheran World Convention. The second Lutheran World Convention was held at Copenhagen last summer and has prepared the way for setting up a continuing international organization of Lutherans with a full-time executive in charge. Dr. Morehead, who now assumes this responsibility, is especially well known for his European relief work during the period immediately following the war.

More study

For the third time, representatives appointed by about forty denominational committees on peace, or allied organizations dealing with international affairs, will come together in a "study conference" for a thorough consideration of what their policies and programs should be. They are to meet in Evanston, Illinois, at the First Methodist Episcopal Church, February 25-27, in what will be known as the "Third National Study Conference on the Churches and World Peace." Bishop G. Ashton Oldham of the Protestant Episcopal Church will give the opening address. At a dinner meeting dealing with the education of youth for peace, President G. Bromley Oxnam of Depauw University will be the speaker.

The rest of the three days will be spent chiefly in round-table groups studying

concrete questions on which church leaders feel they need guidance at this time. Special consideration will be given to the bearing of the Pact of Paris upon present and future peace programs.

Deserved

Geneva, Switzerland, the great center of international life, will have a permanent memorial to Rt. Rev. Charles H. Brent, whose world outlook made him one of the foremost leaders in Christendom. On December 4, a marble tablet in his memory was dedicated in the English Church at Geneva. The fact that Lausanne, where Bishop Brent presided over the World Conference on Faith and Order, and where he subsequently died, is not far away, lends special significance to the memorial at Geneva.

Contrasts

According to the Moscow correspondent of the United Press, the observance of Christmas in Russia (which fell on January 6 according to the Julian Calendar) was marked by amazing contrasts. In spite of the anti-religious campaign carried on by the government, including the taking over of many churches for secular uses, millions of worshippers are reported to have gathered in the churches on Christmas Eve, in accordance with the custom of many generations. Outside many of the churches, thousands of other Russians were making anti-religious demonstrations and even setting off fireworks at the doors of the churches.

On Christmas Day, according to an Associated Press correspondent at Moscow, thousands of atheists marched through the streets in a procession headed by a black hearse carrying the "corpse" of religion. Miniature models of churches and synagogues were also carried through the streets and burned at a special ceremony.

Negro recognized

The biennial award in recognition of constructive service for better race relations, offered by the Harmon Foundation, with the cooperation of the Commission on Race Relations of the Federal Council of Churches, has been accorded to Robert R. Moton, Principal of Tuskegee Institute. Dr. Moton is the first colored man to receive this distinction. His latest contribution to the cause of better racial understanding is his book, *What the Negro Thinks*. The award in race relations consists of a gold medal and one thousand dollars. The last award went to Will W. Alexander, of Atlanta, executive secretary of the Commission on Interracial Cooperation.

The Miracle of Hatsu Inoue

By BERTHA CLAWSON

For thirty-one years a missionary in Japan

I FIRST met her in the very early days of my work in the Margaret K. Long Girls' School—perhaps in 1907. We were holding a three nights' meeting in the Takinogawa Church and it was the last night of the meeting. Just before the sermon began a middle-aged woman entered the room and taking her seat, listened with rapt attention to the minister's earnest words. After the closing hymn cards were passed around for the names of those who wished to make a definite decision, and also for those who wished further instruction. Inoue San did not sign a card because she could not write her name, but immediately after the service had closed she went to the pastor and told him that she wished to become a Christian at once. She was given over, along with other women, for further investigation and instruction to a committee of lady teachers, of whom I was one, and this is the story she told us: She was a widow, having lost her husband and eldest son. She supported herself and her remaining son by going from house to house and dressing the hair of Japanese ladies. She also became a midwife and cared for and nursed mothers and very young babies.

On the night in question she had been on the latter errand and was returning home very tired and very heavy of heart and sad. Her path had led her up the hill past the building in which the meetings were being held. The sound of singing attracted her and she came in out of curiosity to know what it all meant, and for the very first time in her whole life she heard the story of the Christ who had come into the world to help those who were weary and heavy laden, and that night her burdens were especially heavy, and this is what she said: "This is the most wonderful story I have ever heard and it is a message that I have been waiting for all my life. I do not want to be an inquirer, I want to make the decision tonight—for I know that I must follow this Christ about whom I have heard tonight."

She could neither read nor write but the teachers and the girls set themselves to work to teach her the *Kana*—the simplest Japanese characters—and before many weeks she could read her Bible and sing the hymns. The first song she learned was "Jesus Loves Me, This I Know," and I was her teacher, which perhaps accounted for the fact that she was never able to carry a tune, but she could sing with the spirit and with the understanding.

After a few weeks she was baptized and her life for many years was radiant. But great sorrows came to her and she was like a ship at sea tossed by the winds. Occasionally she would disappear for months at a time, and only the most painstaking search would discover her hiding

place and bring her back. After one such disappearance she came one night to the weekly woman's meeting. After the service was over and we were enjoying our usual tea and cakes, she arose and said, "I have something I want to say. I am a very weak Christian and I don't understand a great many things. I don't understand very much about Jesus. About all I know about him is what I see in the life of my teacher (calling the teacher by name), and so I do not see why, instead of worshiping Jesus, I should not worship my teacher, and I shall proceed to do so," and before anyone could stop her she clapped her hands, folded them reverently together and bent her body in the attitude of prayer which is common at temple worship, and quietly took her seat.

The shock was so terrible that our hearts stood still and no one said a word. Finally she came over and sat down by me and said, "You do not look happy. What is the matter?" I replied, "Oh, Inoue San, I am so disappointed in you. After all these years of work and thought and love and prayers, to have you do what you have done tonight." She laughed like a little child and said, "Oh, don't you worry about what I did tonight. God knows just what I meant and how I felt, and I am sure he is not displeased." But that one offense was never repeated.

Inoue San grew gradually in the Christian graces but her faith was always extremely childlike. Her talks and her prayers were very simple, but she loved to testify and to pray. Finally, she was

stricken with cancer of the stomach and for long, cruel months suffered untold agony. Her Christian friends rallied to her in a most wonderful way during her last days, and it was my privilege to sit by her bed and hold fast her hand as her soul slipped out into the Great Beyond. We gave her a beautiful, though very simple Christian funeral in her little home. The songs which she loved were sung and the Scriptures which she loved were read, and many and beautiful were the testimonies and the prayers.

Before we were through with our Christian service the Buddhist priests and her relatives, who were not content with a Christian service, began to arrive, so we filed out into the street and lined up until they were through with their service. What cared we what they did with her body or what they said! Inoue San's soul was with her Maker—God—and nothing else mattered. And we felt sure that never again would she try to hide herself from him, and we were glad.

Do I believe in miracles? Like Inoue San I very frankly admit that I don't understand very much about miracles, but I know that somewhere there is a Power that reaches out and takes hold of lives such as hers and transforms them into the likeness of the Son of God. To me this is more wonderful than that in the distant past this same Son of God was able to cleanse the leper, heal the sick, restore sight to the blind, open the ears of the deaf and cause the dumb to speak. Yes, with all my heart I believe in miracles—for I am a witness to them every day.



—Harold E. Fey.

Annual Convention of the Philippine Mission in Baguio

Back row, left to right: Paul D. Kennedy, Mr. Rivera, Allan Huber, Mr. Quijano, Dr. R. F. Brady, W. H. Fonger, Mrs. J. F. Boomer, Mrs. Brady, Mr. Bringas, Velva Dreese, Harold Fey. Front row, left to right: Mr. Gaces, Rosella Kern, Sylvia Siegfried, Mrs. Fonger, Mrs. Huber, Mrs. Fey, Mrs. P. C. Palencia, Dale Ellis, Marie Serrill.

Missionary Organizations

Woman's Society

1929-1930: *Witnesses to His Power.*

April topic: *Witnesses to His Victory.*

Worship theme: *The Joy of Jesus, Hebrews 12:2.*

Young Matrons' Society

1929-1930: *Gates of the Nations.*

April topic: *Gates of Truth.*

Worship theme: *And hearing, they shall also believe, 1 Corinthians 1:21.*

Guild

1929-1930: *Comrades of the Way.*

April topic: *Comrades of the Glad Tidings.*

Worship theme: *The Way of Life, Matthew 4:16-17.*

IT IS the Easter time again! Let each member of the missionary societies feel a challenge to go with Jesus as he goes, down into the midst of the problems that must be faced and worked out, down where the path is not the smoothest and where folk must toil, down into the midst of the battle with greed and self, into the everyday life made dull by the daily routine of things, down into the places where souls seek to find release. And as we go with him, as he goes, let us pray as he prayed—let us walk with him in the garden. To walk with him in the garden sometimes does seem a waste of time when there is so much to be done. We hurry about, we work feverishly and far beyond our strength; yet our efforts seem doomed to ineffectiveness because we have forgotten to walk in the garden. Let us know that in the plan of God each has a part.

A work that does not grow is dead. Our missions are healthy, live, growing pieces of work. We, too, must grow. Our giving cannot remain static without our killing in our own hearts the spirit of responsibility and unselfishness. "Quench not the spirit." Are your offerings for this year larger than last? Will your quota be reached by the end of the missionary year?

AND He took a child and set it in the midst of them." Jesus has clearly defined for us the place of the child in his program around the world. Too often we allow the boys and girls to take care of themselves, even though the future of our nation rests with them. It is up to us to see that they are given the best, that they are trained in giving and in loving Christ.

The April service schedule suggests a special meeting for the Juniors. This could be held one evening after school. Invite the mothers and urge their cooperation. Make the program interesting and not too long. A part of the hour might be given over to games and play that is amusing, instructive and entertaining.

We are approaching a time when Christians the world around will be uniting their hearts in prayer, the Easter Week of Prayer, April 13 to 20. As we enter the Easter Week of Prayer our women should know the joy of simultaneous prayer together. As we pray, let us give, making a worthy offering for the work.

Charles Wesley once said, "Either you must give Christ away or you must give him up." Each individual must decide which it shall be. Hundreds, yes thousands, are waiting to learn of him.

Sharing

For books are more than books, they are the life,

The very heart and core of ages past
The reason why men lived and worked and died,

The essence and quintessence of their lives.
—AMY LOWELL

The Book Shower for Jarvis Christian College

Is an opportunity for your bestowal
Of this "heart and core of ages past".
Unto a generation which looks to the future—

Which in turn shall add to its past
More beautiful essence and quintessence.
Thus your gift shall cover vast reaches of time—

Past, present and future.

IF, PERCHANCE, a list of books for Jarvis has not reached you, write at once to the missionary organizations department of the United Christian Missionary Society, Indianapolis, Indiana.

The missionary year is quickly passing. What have you accomplished? Are you working or are you just walking along with the others?

Outline of Programs for July, 1930 to June, 1931

A BRIEF outline is herewith submitted for the convenience of those groups who wish to know the program themes some months in advance. Generally speaking the subjects have been chosen to follow the mission study plans for all communions where these touch our work. The devotional theme for the year is "Continue Steadfast," Acts 2:42. July, "Investments in God's Company, (Un)-Ltd." (Evangelism and Church Maintenance); August, "In the Temple—With One Accord" (Church Erection and Architecture); September, "Treasure Hunting in the Caribbean"; October, "Anchoring at Jamaica"; November, "Porto Rico—Port of His Riches"; December, "Ambassadors or Pirates." The Caribbeans are considered home mission territory by most communions, and for this occasion we will "fall in line." Our own Samuel Guy Inman is writing the adult study text—"Trailing the Conquistadores." The Guilds and Young Matrons will join the Woman's Missionary Societies in these programs for the first six months. Special CARIBBEAN WORLD CALL number—May, 1930.

For the second period of six months the programs will be upon India, and each of the above-named organizations will follow its own program presentation. These programs will be of unusual interest as missionaries are working them out as follows: Woman's Missionary Societies, Mrs. Mayme J. Scott (Author of *Come Ye Apart*); Young Matrons, Mrs. Homer Gamboe; Guilds, Miss Leta May Brown. Special WORLD CALL number on India—February, 1931.

Woman's Missionary Societies

January—Sister India, Salaam, Bai-ji. (Introduction to the India of contrasts.)

February—Our corner in Sister India's House. (How, Where and Why of Our Work.)

March—Better Days for India's Daughters.

April—Preparing India's Daughters for the New Day.

May—Sister India Cleans House (Reforms and the place of missions in them.)

June—The Children of India Continue steadfast. (They are willing to pay the price. Are we?)

Young Matron's Societies

January—Facing a New India.

February—Tools for Building a New India.

April—The New India in the Home.

March—The New India in the Community.

May—India's New Woman.

June—The Cost of the New Life.

Business Women's Guilds

January—India, a Land of Contrasts.

February—These Be of My Household. (Brief impersonations of types of India's womanhood.)

March—Faint Light Through Latticed Windows. (New hopes and aspirations.)

April—Day Dawns for My Daughters. (New opportunities for abundant living.)

May—Under the Council Tree. (Letters from Indian women telling what Christ has done in each life.)

June—A New Life in New India. (The price many have paid and are willing to pay to share the "story.")



Programs for April

Circle

(For unmarried young women 18-24)

April Topic: *The Road to Progress*

Worship Theme: *The Continuity of Life*

HERE is a Circle which is on the Road to Progress. Listen to what the Counsellor has written us: "We do find 'The Road of Strong Hearts' very helpful, and *Youth Adventures with God* is a treasure! The girls really seem to enjoy those beautiful devotionals and to enter into the spirit of worship. That book fills a crying need, and I think many of the leaflets are interesting. I will have to confess that I am not 'strong' at working up plays; but I gave the playlet, 'Fare, Please' to a girl who is studying dramatic expression, and she made a reading out of it which was most delightful. For the program this Friday I'm having two Mexican girls come—dressed in Mexican costumes—to sing a duet."

Another suggestion for your Fellowship Period. Prepare for each person a slip of paper with the numbers 1 to 8 written consecutively, as, 1, 2, 3, 4, 5, 6, 7, 8. The leader reads aloud the questions below asking the guests to write the proper letter under the proper numbers. Distribute pencils with the slips.

1. If Mr. and Mrs. Roger Clarke are missionaries in Tibet write "Yes" in space 5. If not write "S."
2. If the foreign countries want western denominationalism write "Z" in spaces 3 and 8. If not write "T."
3. If the indigenous church is a success write the first letter of the alphabet on space 7. If not draw a Japanese fan there.
4. If hope of progress on the foreign field depends largely upon the indigenous church, write "U" in space 4.
5. If a Circle can succeed without the full cooperation of every member draw a star in space 1. If not write "L."
6. If you think this is apt to be an April Fool trick write "E" in spaces 2 and 6, and read the result.

(The letters spell, "Let us eat.") Serve your refreshments immediately.

For further material suited to the lesson look up in *WORLD CALL* the following references: "China on the Move," p. 61, January, '30; "The Christian Home in the Modern World," p. 53, December '29; "Africa Becoming Up-to-Date," p. 51, December '29; "Church Extension in Africa," p. 35, November '29; "At Bolenge Hospital," p. 60, November '29.

Senior Triangle Club

(For boys and girls, ages 15-17)

April Topic: *Above Seven Thousand Emeralds*

Worship Theme: *The Continuity of Life*

AFTER the presentation of the first leaflet "O'er Emerald Isles" sing the song, "Philippines, My Philippines," to the tune of "Maryland, My Maryland." The words will be found on page 55 of this issue.

You will be fascinated by the spicy manner in which Frank C. Laubach has written the mission study book which you will be using the next few months—*Seven Thousand Emeralds*. The first story will grip you in its account of the courage and faith of the Philippine national hero, José Rizal. We take great pride in our national heroes; but have we ever had a greater than this young patriot? In a farewell poem before he was executed he wrote:

"E'er yet my childhood changed to youth I dreamed,
As youth will dream when vigor courses strong,
One day to see my Orient jewel redeemed,
Her dark eyes dried, her brow no longer seamed,
Her face uplifted, smiling, freed from wrong."

His life was spent in heroic sacrifice to help his dream come true.

Of the three million lepers in the world, 12,000 live under the Stars and Stripes in the Philippines, and 6,000 are in the single colony of Culion—"the largest colony of concentrated misery in the world." This island is 200 miles south of Manila. On its shores may be seen pathetic little children of lepers—born clean, because leprosy is not inherited, but destined to live as outcasts and finally to succumb to the dread disease because of constant contact with it. A children's home is being prepared at Manila as a haven of refuge for these tiny prisoners; but it is wholly inadequate because of lack of funds.

The I-Tri boys and girls have been studying the Philippines since January. You will, therefore, find supplementary program material on this page in the recent back numbers. Other *WORLD CALL* articles on the Philippines are: "Daily Vacation Bible School in Ilocos Sur and Abra," p. 61, December, 1929; and "All in the Month's Work," p. 51, December, 1929. There are three good articles in the February number.

Intermediate Triangle Club

(For boys and girls, ages 12-14)

1929-1930: *Trails of Discovery (Among Mexican Friends)*

IF YOU do not have a standing order for the *Trails of Discovery* be sure to order at once the new quarter's material on the Mexicans. From the far-away Philippines we come now to a land very near to us, and to a people very interesting in customs and personality. It is quite probable that there are some Mexicans in your midst—Mexican families of which the children alone speak English. They yearn to be treated with kindness and understanding. Discover whether or not there are such families in your town or city and plan some way to help them.

The Mexican people enhance the natural beauty of their language by courteous and polite expressions which surpass any polite forms known to the English language. In fact, a Mexican would rather tell a lie than seem impolite. Illustrative of that point George B. Winton tells the following story: "Once a Mexican preacher and I rode into a little town from a horseback trip into the interior. I was going to take the train next morning, he to go on with the horses another day's ride to where he lived. My horse was a hired one, he rode his own. I stopped at a hotel, but he preferred to go to the inn in order to be near the horses and get an early start. I invited him to have supper with me. After seeing the horses cared for we went over to the hotel. The proprietor welcomed us effusively. After I had arranged for supper and a room he rubbed his hands together and said, 'I have also stables for your horses, gentlemen, if you need them.' I had no reply to make, thinking it was none of his business what we did with our horses. Not so my Mexican brother, who at once spoke up and said, 'Oh, we just had some borrowed horses and have been to return them to their owners!' I was dumbfounded. But I could not think of anything to say that offered any prospect of accomplishing good, so I said nothing."

How much do you worry about saying nothing that will hurt the feelings of another? What per cent of your average talking is made up of kind words and courteous expressions? Do you ever get a fiendish sort of delight out of saying spiteful things? Are you tempted to make angry retorts sometimes? Why should the Spanish language have so many more polite idioms than ours?

Devotional Study for Woman's Societies

APRIL: The Joy of Jesus. Heb. 12:2. "Lord, show us the Father." John 14:8

By MAY F. FRICK

AN ARTIST is at work on his canvas. Some months ago it was his joy to see a face of rarest beauty. Instantly a consuming passion took possession of him, the passion to reproduce with his brush this loveliness, not only that he might feast his own eyes upon it, but that he might give it to the world. He had spent all that he had of time, strength and money to gain the privilege of painting this likeness. Now the supreme joy is his. He paints, looking almost constantly on the face of his subject, his eye single to its beauty and its charm. Steadily, faithfully, lovingly he works, forgetful of tired muscles, for he has found the beauty which he long had sought. This is, of all opportunities, his greatest; and he must be true to his joyous task.

Countless are the times that he has turned with eager, critical eye from the face of his subject to the face on the canvas. He has noted a needed touch here and there to strengthen the mouth, to soften the curves of the cheek or to brighten the light of the eye. At length every feature stands out in perfect proportion, the whole a perfect symmetry.

Then, although well-nigh spent with his eager and strenuous labor, he gazes with quiet but deep joy upon it, for he knows he has done his best, and it is finished.

"For the joy that was set before him," enduring the suffering of bitterest hatred and the shame of the cross, One came from Heaven to earth. How could he find joy in that life of poverty, of privation and of cruellest misunderstandings? How could he? Ah! He had a purpose so absorbing, so gladsome, that in it he forgot himself; for Jesus had an exceeding passion for beauty, for a beauty unfading and infinite! He had known the Father. He had seen the radiant loveliness of his nature. He came with abounding joy to show him to us, and thus to satisfy the age-long, unuttered but deepest desire of the human heart.

The Son of God had set for himself a task both divine and human. He must paint truly the character of his divine and infinite Father, and yet he must paint his picture for men. That he might be true to the Father, he not only spent early morning hours and whole nights alone with him, but he lived always in his presence, always mindful of the beauty of his holiness. That he might bring to men a likeness which they could understand, he had come to earth as a little babe, and he grew "in wisdom and stature" and "dwelt among us." He shared the life of man upon the earth. He entered into his problems, his joys and likewise his sorrows, disappointments, temptations and sufferings, until he understood the things that held man to earth, and knew how to set him free. For this human creature,

this masterpiece of all creation, who was made in the very image of God, would desire God's loveliness if he could but see him as he is. This was Jesus' great opportunity, his joyous task, his consuming passion to give to earth a living likeness of the Father.

What a telling stroke Jesus gave to his portrait of the Father when he uttered the parable of the publican's prayer.

The prophets of old had taught that "nothing is too hard for Jehovah." But into a heart, which is incapable of meeting its own need, there creeps doubts of God's power. In the loving friendship and trust of Mary and Martha, Jesus sees opportunity to make plain that for God, one thing is not harder to do than another. He waits for Lazarus' death. He is sympathetic with more than a human sympathy, while he knows that a certain and greater victory awaits them—that in this victory they will find a new joy that will strengthen their faith and that of multitudes of others throughout the centuries.

As the artist critically scans his work, so Jesus watches the reaction of the people, and especially that of his chosen twelve, to see if his picture of the Father nears completion. He is not content until the beauty of every feature stands out in clear-cut and truthful lines.

The eye of the Father is keenly penetrating, but divinely tender. No intricate

mass of ugly habits acquired or attitudes assumed can dull his keen gaze. He looks into the depths of a human soul. Before the winsomeness of his perfect understanding, the steadiness of his unrelenting faith, the strength of his unselfish and uncompromising love, the warmth of his glowing heart, all the débris of chill indifference, and slothfulness, of love of self and love of sin, release their hold as the murky waters of a half-frozen stream become limpid in the spring sunshine.

Thus did the self-centered heart of Zaccheus yield to the warmth of Divine love, as Jesus revealed to him the Father. And Zaccheus, the extortioner, becomes a dispenser of justice and of abounding generosity.

In those last sacred hours in the Upper Room with the twelve about him, he says, "He that hath seen me hath seen the Father." On the cruel cross he seeks forgiveness for his enemies and pours forth his great heart of love for all the world. Then, and not until then, he says, "It is finished." But Gethsemane, Calvary and Olivet are still beyond human understanding. His hour has come to leave his disciples and they are dazed.

But, lo, the promise of the Father is soon fulfilled. His Spirit comes and opens wider their eyes to his loveliness, and as they daily seek to look upon his face, they are changed from glory into glory. The world stops to inquire the secret of their beauty of life. Then multitudes risk all to follow the Way, that they likewise may be partakers of the promise, "Light shall shine out of darkness, who shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Good Ideas That Can Be Used Anywhere

Study Groups

OUR Woman's Council is divided into three groups and this year each group has chosen a particular theme for study and a name which conveys the thought of the study; for instance, the World Fellowship Group, using *WORLD CALL* as a basis for study, with special emphasis upon Fay E. Livengood and his work in India. Each member has chosen a missionary and at the group meeting in June will represent that particular person. This group is also making a scrapbook, each bringing some item to add to the book at each meeting.

The Home Missions Group is studying the home field and using the *Survey of Service* and *WORLD CALL* for their study. November and December were devoted especially to the Home for the Aged at Walla Walla, Washington, and the Indian Mission at White Swan. Gifts were sent to both homes for Christmas. This group gave a Missionary Tour, using homes of three of the members, decorations, refreshments and costumes all representing their

particular type of work, and closing with a program in the church parlors, where a part of the parlor was screened and made into the Home for the Aged at Walla Walla.

The Dorothy B. Shelton Group has chosen for special study Tibet, *The Mountain of Silver Snow* being the book used as a basis for study. At one meeting they gave a luncheon, using place cards with the "Mountain of Silver Snow" drawn, the top of the mountain being covered with snow such as is used for Christmas decorations.

Each group is intensely interested in its particular study and is finding it highly entertaining and very instructive. One woman in the World Fellowship Group, after the group had decided upon its study for the year, said, "Well, we are going to live with *WORLD CALL* at our house, sleep with it, eat it and digest it—know nothing save *WORLD CALL*!"

MRS. C. H. LARIMER.

Centralia, Washington.

A Practical Program of Prayer

MRS. B. O. NELSON, one of the outstanding missionary leaders of University church, Seattle, Washington, has worked out a prayer-program for those interested in missions, that is both practical and effective. This program was started first in her own circle group in the church and it later was adopted by the other groups, then by First Church, Seattle, and by other churches both in Seattle and other parts of the state. The plan is this—you pray at nine o'clock every morning for one of our missionaries. Mrs. Nelson has carefully worked out the schedule so that there is one for every day in the month. She has also listed not only the station, but also the number of the WORLD CALL telling of this missionary and station and the page on which it is printed. As an illustration we give the list for January, 1930.

Jan. Missionary and Station	No. Page
1. Allen R. Huber, Manila, P. I.	Dec. 51
2. W. H. Edwards, Bolenge, Africa	Dec. 51

WORLD CALL

3. Caroline E. Pope, Bilaspur, India	Nov. 61	17. Dr. Minnie Rioch, Jubbulpore, India	Dec. 46
4. A. E. Elliott, Paraguay, S. A.	Dec. 52	18. Sylvia Siegfried, Laoag, P. I.	Dec. 50
5. L. M. Matson, Jumawa	Dec. 54	19. Leta May Brown, India	Aug. 43
6. C. F. McCall, Akita, Japan	Dec. 50	20. Mark Njoji, Bolenge, Africa	Dec. 18
7. Mrs. H. Gray Russell, Bolenge, Africa	Dec. 17	21. Searle Bates, Nanking, China	Dec. 26
8. Mrs. Mildred Reynolds, Kotmi, India	Dec. 57	22. W. G. Menzies, Pendra Road, India	Dec. 35
9. Dr. G. L. Hagman, Nantungchow, China	Dec. 20	23. W. H. Erskine, Osaka, Japan	Dec. 52
10. Rex D. Hopper, Paraguay, S. A.	Dec. 51	24. Dr. Geo. E. Miller, Damoh, India	Aug. 28
11. Mrs. C. Manly Morton, Punta Rica	Dec. 47	25. Mrs. R. F. Brady, Manila, P. I.	Dec. 63
12. Mrs. K. Louise Duncan, Batang, West China	Dec. 31	26. Emma J. Ennis, Bilaspur, India	Dec. 31
13. Donald McGavran, Harda, India	Dec. 31	27. Fred W. Hughes, Paraguay, S. A.	Aug. 26
14. Mrs. Irene Goulter, Laoag, P. I.	Dec. 57	28. Edwin Marx, Shanghai, China	July 43
15. Virgil Havens, Bolenge, Africa	Dec. 18	29. J. H. Bierma, Rath, India	Oct. 63
16. Lillian Collins, Luchowfu, China	Dec. 6	30. Mrs. Paul Kennedy, Philippine Islands	Dec. 52
		31. Dr. Hope Nicholson, Bilaspur, India	Oct. 50

Echoes From Everywhere

Award for University of Nanking

Frank Garrett of Nantungchow, China, sends us the following clipping from *The China Critic*, a weekly paper printed in Shanghai in English by some loyal Chinese closely associated with the Nanking government:

"A sum of \$300,000.00 will be awarded to the University of Nanking for the best record achieved by missionary institutions throughout the country during the past year, according to a decision of the Executive Yuan.

"The Government's decision is made in accordance with a resolution of the State Council to make an annual award to the most deserving missionary institution in recognition of their educational work. It is learned that the University authorities will use the fund for the construction of a library on the campus."

How the Mothers Are Interested

The attendance at all our church services and classes at Mexican Christian Institute, has been better than usual in spite of the extremely cold weather. We have about fifty in regular attendance at kindergarten and we have always thought forty a large number. The children invite their mothers once a month and the mothers always seem to be so well pleased with what their children are learning and doing here.

I met one of the mothers last week and as we talked she said, "I like that church over there, and I'm going to send my little boy there to the Sunday school, and I'm coming some time." I don't think she was ever in the church but she feels

sure she would like it because she likes the institute. I'm glad they think of the church and institute as being closely connected.

LEONA HOOD.

San Antonio, Texas

Serving in The Jail

I went to the Central Jail here in Jubbulpore this morning, where there are about eight hundred men and thirty-seven women, with ten babies, as prisoners. The government has appointed me as visitor. I found twelve bright young women in a class learning to read by the "word"

method. Most of them are serving short terms for thieving, so our influence cannot be over them very long.

ISABELLE M. DAVIS.

Jubbulpore, India.

Appreciates the New Building for Japanese Work

Our heavy rains have started here in Los Angeles, and what a blessing to be above ground and cosy and warm in our new building. The playground is so well graveled that it drains immediately, so the children can run outside between showers and not get their feet wet. We drove past the old building in the rain the other day and could not even get out without wading almost to our knees, for the water was swirling over the sidewalks



"Uncle Alex" Paul with some junior missionaries—Eunice Palencia, Nell Brady, Russell Fey, Burton Fonger at Baguio, Philippine Islands

and over the front steps. We are so happy and grateful that we are "singing in the rain" and counting our many blessings.

POLLY C. DYE.

Los Angeles, California.

A Generous-Hearted Couple

A remarkable record is that of Mr. and Mrs. G. G. Huffaker of New Berlin, Illinois, who for twenty-nine years have celebrated Thanksgiving Day by providing a dinner for the Christian Home for the Aged, Jacksonville, Illinois. The dinner consisted of turkey with oyster dressing, ice cream and cake, and all that goes in between. The loving message which always accompanies the dinner was read and a fervent prayer offered by one of the guests for this devoted and generous couple.

Japanese Women Interested in Child Training

When Kizugawa Kindergarten was closed in March, 1928, the mothers of the kindergarten children were so disappointed that a number of them wept. They asked that their Mothers' Club be continued, so it meets once a month in the home of Mrs. Ishimatsu (the woman at the right end of the first row of the picture) for Bible study and to discuss child welfare and education. When Mrs. Ishimatsu's fifth child was born in September, 1928, I teased her by saying it had become a habit for her to have girls only, as she has no son. Quick as a flash she retorted, "No, I'm specializing in girls!" I wish every child in Japan could have the care and Christian training she gives her girls.

ROSE T. ARMBRUSTER.

Osaka, Japan.

Echo From Christmas At Mexican Christian Institute

The party for the kindergarten mothers at Mexican Christian Institute was a grand success. The children had memorized the Christmas Story as given by Luke and pantomimed several of the Christmas songs. We had a tree and one of the children played Santa. One of our Dallas churches provided a gift for each one. Each child had made a "Santa" and these were exchanged among the children. Each child also had made a very attractive basket from drawing paper for his mother, the baskets being filled with candies and cookies.

The Girl Reserves had a little bad luck with their party for the mothers, as there was a three-inch snow the day before and a number of the mothers were not able to come on account of having to bring smaller children. They presented "Yusaf's First Christmas" in a very fine way, and our pastor told the Biblical Christmas story. The mothers were quite thrilled with the gifts the girls had made for them.

We sent out fifty-five baskets of clothes, besides candies, fruit and toys.

I have recently organized an older girls' club with fourteen members. They call themselves "Rainbow Club."

BESSIE MAY ROGERS.

San Antonio, Texas.

The Ilocano Convention

There were eighty-six delegates enrolled in the Ilocos Norte-Claveria-Apayao Convention held in Burgis. The little chapel had just been treated to a coat of paint outside and inside. Over the entrance was printed, "Jesus said, 'Follow Me'" and over the pulpit, "The Lord Is In His Temple." A feeling of hearty fellowship was enjoyed.

In Memoriam

Mrs. J. T. Rush, December 5, 1929, Herington, Kansas. For thirty-six years faithful member of church and charter member of missionary society. Age 70.

Mrs. Caroline Irons, December 18, 1929. Devoted member of the Inavale Church and liberal giver to all missionary interests.

Mrs. E. G. Cox, December 8, 1929, Galesburg, Illinois. Past president and devoted member of missionary society.

T. W. McSchooler, December 18, 1929, Helena, Arkansas. Elder emeritus of the Helena Church.

Dorothy Williams, January 14, 1930, Martinsville, Indiana. Faithful in every form of Christian service. Charter member of first Triangle Club organized, also charter member Young Woman's Circle and Young Matron's Society. Age 36.

Mrs. Mariah Vandervoort, December 10, 1929, Wilmington, Ohio. Capable, consecrated worker. Active in missionary society from its organization.

Mrs. Bessie Sabet Harp, January 24, 1930, Newtown, Kentucky. Faithful and devoted member of the Newtown missionary society and church. Age 43.

Mrs. Daniel Henis, December 7, 1929, Carrollton, Missouri. Age 74.

Mrs. John I. Wilcoxson, January 7, 1930, Carrollton, Missouri. Age 79.

Mrs. J. L. Herren, January 10, 1930, Carrollton, Missouri. Age 69.

We were glad to welcome Marcelo Alvarez of Cavite, a layman, and the first fraternal delegate sent from the Tagalog churches to our Ilocano field.

SYLVIA M. SIEGFRIED.

Laoag, Philippine Islands.

Hidden Answers

1. What do you know about the two couples featured on our frontispiece?
2. Do missionaries live in luxury?
3. Are foreign missionaries still needed?
4. What is the first church to become self-supporting in Latin America?
5. Difference between Babel and Pentecost?
6. What difference did John B. Mott find in his first and last visits to China?
7. What did the children collect at Christian Orphans' Home, St. Louis?
8. Who is the new president of Transylvania College?
9. Describe a Batang bride's dress.



Mothers' Bible Class, Osaka, Japan

When because of lack of funds it became necessary to close the Kindergarten in charge of Miss Rose Armbruster, in Osaka, the mothers asked if the Bible class could be continued. Some of the mothers are shown in the picture, together with, front row left, Sugitara San; right, Ishimatsu San; back row, right, Takaoka San, and Miss Armbruster.

Directory of Foreign Missionaries of the United Christian Missionary Society

Africa

(Coquilhatville, Congo Belge, W. C.)

Alumbaugh, Goldie P., Wema.
Bauer, Dr. and Mrs. G. J. P., Bolenge.
Bateman, Miss Georgia B., Monieka.
Bateman, Miss Martha J., Monieka.
-Boyer, Mr. and Mrs. Elmer G., c/o J. K. Alexander, Route 5, Vancouver, Wash.
Byerlee, Mr. and Mrs. David A., Coquilhatville.
Clarke, Mr. and Mrs. Roger T., Lotumbe.
Davis, Dr. and Mrs. Wm. E., Wema.
Edwards, Mr. and Mrs. Wm. H., Bolenge.
Havens, Mr. and Mrs. Virgil E., Bolenge.
Hedges, Mr. and Mrs. Chas. F., Monieka.
-Hensley, Mr. and Mrs. Andrew F., 55 Elizabeth St., Hartford, Conn.
Hobgood, Mr. and Mrs. Henry C., Lotumbe.
-Hurt, Mr. and Mrs. Lewis A., c/o Mrs. C. A. Norton, 15 N. Euclid Ave., Indianapolis, Ind.
Jaggard, Dr. and Mrs. L. F., Monieka.
-Johnston, Mr. and Mrs. E. A., Bethany, West Virginia.
McCracken, Miss Faith A., D. C. C. M., Bolenge.
Mitchell, Miss Hattie P., Mondombe.
Mosher, Dr. and Mrs. Geo. E., Bolenge.
Musgrave, Miss Ruth, Lotumbe.
Pearson, Dr. and Mrs. Ernest B., Mondombe.
Ross, Mr. and Mrs. Emory, Conseil Protestant du Congo, Leopoldville, Congo Belge, West Africa.
Rowe, Mr. and Mrs. Frederick L., Wema.
Russell, Mr. and Mrs. Harvey G., Bolenge.
Shoemaker, Miss Gertrude M., Bolenge.
Smith, Mr. and Mrs. Everton B., D. C. C. M., Monieka.
Smith, Dr. Myrtle Lee, Lotumbe.
-Smith, Mr. and Mrs. Herbert, Box 32, Bethany, West Virginia.
-Snipes, Mr. and Mrs. Percy D., c/o Mrs. Ida Wacknitz, Medaryville, Ind.
Stober, Miss Buena E., Lotumbe.
Ward, Miss Myrtle O., D. C. C. M., Coquilhatville.
Watts, Mr. and Mrs. David L., Coquilhatville.
Weaver, Mr. and Mrs. Stanley R., Coquilhatville.
Wells, Miss Goldie Ruth, Bolenge.
Williams, Miss Tessie F., Mondombe.

China

-Arnold, Mrs. T. J., Hiram, Ohio.
Bates, Mr. and Mrs. M. Searle, University of Nanking, Nanking, China.
-Burch, Mr. and Mrs. Clarence A., 950 Sheridan Ave., Ypsilanti, Mich.
-Butchart, Mrs. James, Hazel Green Ky.
Collins, Miss Lillian E., c/o Girls' School, Luchowfu, via Wuhu, China.
Corpron, Dr. and Mrs. D. S., Luchowfu Christian Hospital, Luchowfu, via Wuhu, China.
-Dale, Miss Edna P., 4439½ Lockwood St., Los Angeles, Calif.
Ely, Miss Lois A., Nantungchow, Kiangsu Province, China.
Fry, Miss Nancy A., Nantungchow, Kiangsu Province, China.
Garrett, Mr. and Mrs. Frank, Nantungchow, Kiangsu Province, China.
Gish, Mrs. Edna W., Christian Mission, South Gate, Nanking, China.
Gouter, Mr. and Mrs. O. J., Luchowfu, via Wuhu, China.
Gray, Miss Cammie, West Gate Christian Mission, Wuhu, China.
Hagman, Dr. and Mrs. Geo. L., Nantungchow Christian Hospital, Nantungchow, Kiangsu Province, China.
Harper, Miss Alta J., Nantungchow, Kiangsu Province, China.
Haskell, Mr. and Mrs. W. W., Wuhu, Anhwei Province, China.
-Hunt, Mr. and Mrs. Wm. Remfry, 205 W. Ash St., Brea, Cal.
Kelly, Miss Mary, Christian Mission, South Gate, Nanking, China.
Lawrence, Miss Margaret, c/o North China Union Language School, Pienping, China.
-Lyon, Miss Emma A., 24 Heights Road, Manhasset, Long Island, N. Y.
-Macklin, Dr. and Mrs. Wm. E., 400 East Live Oak St., San Gabriel, Cal.
-Major, Miss Laura Lynne, c/o Mrs. M. E. Woodson, 1645 Faxon, Memphis, Tenn.
Marx, Mr. and Mrs. Edwin, China Christian Mission, Nanking, China.
-McCallum, Mr. and Mrs. James H., 1131 12th St., Modesto, Cal.

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Sorrrell, Mr. and Mrs. Chester W., Drum Tower, Nanking, China.
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Vaurin, Miss Minnie, Ginling College, Nanking, China.
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Coudrey, Miss Anna B., Kulpahar, U. P., India.
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-Gibbons, Miss Pearl, c/o Mrs. L. B. Gibbons, Fierro, New Mexico.
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Fey, Mr. and Mrs. Harold E., 415 Pennsylvania Ave., Manila, P. I.
Fonger, Mr. and Mrs. Wm. H., Vigan, Ilocos Sur, P. I.
-Higdon, Mr. and Mrs. E. K., 5827 Maryland, Chicago, Ill.
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Tibet

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-Young, Miss Grace N., 921 Thrd St., Clarkston, Wash.

-Furlough
-Extended Furlough
+Leave of Absence
*Sick Leave
†Retired

Girls' Boarding School—Mungell, C. P.
Mungell Hospital—Mungell, C. P.
Mungell Leper Asylum—Mungell, C. P.
Jubbulpore Press—Jubbulpore, C. P.

Japan

Drake Bible College—Takinogawa, Tokyo.
Boys' Middle School—Tokyo.
Margaret K. Long Girls' School—Takinogawa, Tokyo.
Asakusa Institute—Tokyo.
Women's Christian College of Japan (Union)—Tokyo.
Osaka Christy Institute—Tennoji, Osaka.

Mexico

Colegio Ingles—4a de Galeana No. 37, San Luis Potosi, S. L. P.
Colegio Hidalgo—Jardin Hidalgo No. 5, Charcas, S. L. P.
Boys' Boarding School, San Luis Potosi, S. L. P.
Colegio Morelos—Aguascalientes, Ags.
Girls' Home, Colegio Morelos, Aguascalientes, Ags.
Evangelical Seminary of Mexico (Union)—Mexico City.
Union Press—Mexico City.

Philippine Islands

Albert Allen Memorial Dormitory—Taft Ave., Manila.
Union Theological Seminary—Manila.
Boys' Christian Training School—Laoag.
Laoag Dormitory and Girls' Training School—Laoag.
Training School for Nurses—Vigan.
Mary J. Chiles Hospital—Manila.
Sallie Long Reid Memorial Hospital—Laoag.
Frank Dunn Memorial Hospital—Vigan.

Porto Rico

Evangelical Seminary of Porto Rico (Union)—Rio Piedras.
Union Press and Bookstore—Ponce.

South America

Colegio Internacional—Casilla de Correo 241, Asuncion, Paraguay.
Instituto Modelo de Obreras Christianas (Union)—Camacua 190, Buenos Aires, Argentina.
Union Seminary—Donato Alvarez 650, Buenos Aires, Argentina.
Colegio Americano (Union)—Rivadavia 6100, Buenos Aires, Argentina.

Tibet

Ditta Memorial Hospital—Batang, Szechuan, via Chungking, West China.
Christian School—Batang, Szechuan, via Chungking, West China.
Christian Orphanage—Batang, Szechuan, via Chungking, West China.

Directory of Institutions In Foreign Mission Fields

Africa

Dr. William Bailey Memorial Hospital—Bolenge, Congo Belge, W. C.
Frank Battson Memorial Press—Bolenge, Congo Belge, W. C.
Congo Christian Institute—Bolenge.
Lockwood-Kinnear Hospital—M o n i e k a.
Congo Belge, W. C.
Shotwell Memorial Hospital—Mondombe, Congo Belge, W. C.
Lester Memorial Hospital—Wema, Congo Belge, W. C.
Lotumbe Hospital—Lotumbe, Congo Belge, W. C.
Union Mission House—Kinshasa.

China

Chuchow Girls' School—Chuchow, Anhwei Province.
Chuchow Boys' School—Chuchow, Anhwei Province.
Coe Memorial Girls' School—Luchowfu, Anhwei Province.
Luchowfu Boys' Boarding School, Luchowfu.
Christian Girls' School—Nanking, Kiangsu Province.
Boys' High School—Nantungchow, Kiangsu Province.
Tisdall Hospital—Chuchow, Anhwei Province.
Luchowfu Hospital—Luchowfu, Anhwei Province.
Wuhu Central Boys' School—Wuhu, Anhwei Province.
Bible Teachers' Training School for Women (Union)—Nanking.
Ginling College (Union)—Nanking.
Nanking Theological Seminary (Union)—Nanking.
Shanghai American School (Union)—Shanghai.
University of Nanking (Union)—Nanking.
Wuhu Academy (Union)—Wuhu, Anhwei Province.
Nantungchow Hospital—Nantungchow, Kiangsu Province.
University Hospital (Union)—Nanking.

India

Burgess Memorial Girls' School—Bilaspur, C. P.
Damoh Boarding School—Damoh, C. P.
Kulpahar Industrial Home for Women and Girls—Kulpahar, U. P.

Kulpahar Children's Home—Kulpahar, U. P.
The Bible College, Jubbulpore, C. P.
Nirmalendu Tubercular Sanatorium—Pendra Road, C. P.
Jackson Memorial Hospital—Bilaspur, C. P.
Damoh Hospital—Damoh, C. P.
Harda Hospital—Harda, C. P.
Boys' Hostel—Mungell, C. P.



A Divided Family

Mr. and Mrs. Herbert P. Smith and children at home on furlough from Africa. Since Mrs. Smith and the eldest girl were born in the United States, they may remain in the country as long as they wish, but it was necessary for Mr. Smith, who is a British subject, to secure an extension of passport privilege for himself and the two children who were born in Africa.

Adult-Young People's Worship Program for Sunday Schools

MARCH

Hymn: "Faith of Our Fathers."

Scripture Lesson:

And Moses went up from Nebo, to the top of Pisgah, that is over against Jericho. And Jehovah showed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, and to the higher sea, and to the South, and the Plain of Jericho, the city of palm trees, unto Zoar.

And Jehovah said unto him. This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed; I have caused thee to see it with thine eyes, but thou shalt not go over thither.

So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah. And he buried him in the valley in the land of Moab, over against Bethpeor; but no man knoweth of his sepulchre unto this day.

And Moses was a hundred and twenty years old when he died; his eye was not dimmed, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days; so the days of weeping and the mourning for Moses were ended.—Deut. 34:1-8.

Prayer:

Thanksgiving for those who have made our faith possible. Confession of carelessness for our failure to provide for them in old age.

Petition in behalf of those who are managing our Pension System.

(The prayer should be short, not over three minutes long, and to the point.)

Benediction:

A Christian minister preached in an Ohio River city for more than fifty

years. After he was too old to do a profitable work, he looked about for another means of livelihood. During his career as a preacher he refused several offers to better himself financially because he felt it his duty to remain with the church which he had built. He even refused an offer to become the president of a college. He had succeeded in acquiring a small farm, and his last years in his pastorate were filled with rosy dreams of his declining days among gardens and fields. But his dreams came to naught. His health did not permit him to care for his farm. His meager savings were used up during the last illness of his wife.

His friends called attention to his helplessness, but the available funds did not permit a place for him on the Ministerial Relief Roll. He was forced to sell his acres for money to buy his daily bread. Finally only a few acres on which his house was located were left. Then only could Ministerial Relief be granted. It was given because he was only one step removed from the County Farm. He lived on for more than a year. He died feeling that it would have been a great blessing to have had a Pension System instead of a Ministerial Relief System come to his aid while he had his farm and could maintain his self-respect as a veteran of the Christian ministry.

Hymn:

"Blest Be the Tie That Binds."

Benediction:

"The Lord watch between us and our ministers that they may receive justice and honor at the hands of the church. Amen."

heed the "Come unto Me" of the Christ. This chief captured fifteen Chinese men and carried them off to the mountains intending to put them to death. One of the captives was a Christian who pleaded that the others might be freed and that he be shot twice for each of the others. When the bandit chief was finally convinced that the Christian was really in earnest he was so impressed with his spirit that he gave him food and sent him home with an armed escort. Later he declared at a big banquet that the only hope for China was that the Chinese be transformed by becoming Christians. He had been so impressed by the strength and generosity of the Christian man that he realized what it would mean to China to have her millions seeking power in Christ.

March 9. The Parable of the Sower

A missionary to New Guinea tells of a typical experience in sowing the seed one Sunday morning among the Papuans along the coast. He was conducting the service and had taken with him one of the students from his mission station. The opening hymn was announced but the people had no hymn books, so said he, "The singing is left to the student assistant and myself; the latter is a shy little chap so the hymn becomes a solo by the preacher." A few people joined in the Lord's Prayer but while he preached his sermon he felt he was receiving scant attention. Several men were asleep. A baby and a little dog were scrapping on the floor and more people were watching the struggle than listening to the missionary. A passing launch caused most of the audience to gaze out to sea and murmur audibly about those who did not observe the Sabbath. When the speaker was at loss for a Papuan word he felt as though it made little difference whether he found the word and continued with his discourse or stopped. But when the service was closed and he was preparing to leave, feeling that the soil had not been good, he noticed an old man waiting to speak to him.

"Sir," said the old man, "Is all this that you have been telling about Jesus being a shepherd and seeking lost sheep true?"

Assured that it was all true he persisted, "Would he seek for me and help me when he finds me?"

Again he was assured, and then declared his desire to become a follower of such a shepherd. And the missionary knew that after all the soil had been good and his morning service worth the effort.

An old woman of Korea, a devout Christian but old, uneducated and poor, saved money enough to go to the Mission station and live a month while she studied in one of the many Bible schools that are constantly being conducted to teach people the Bible. "My stupid old brain is not worth more than a month of study," she declared. But when her month was up in her eagerness to learn she was able to give an almost perfect recitation of Paul's second missionary journey. So she decided to stay longer and learn more of the Word. A Korean child listened so in-

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

March 2. Jesus Teaching About Himself

The story is told of Anselmo, an old Indian of Guatemala whose material comforts of life are very few but who finds satisfaction and joy in his Christ whose "Come unto Me" has changed Anselmo's whole life. Wherever he goes he carries with him a little lantern, a bottle of oil and his Bible. When questioned as to why he carried the lantern he replied, "I'm getting old and cannot sleep well at night. So when I awaken I light my lantern and read my Bible and sing praises to

my Savior." Thus does he put in his sleepless hours and gains strength that makes him a powerful witness for Christ and the only witness for Christ in an Indian tribe that numbers 200,000. One year in February he was asked how many people he had led to Jesus that year and his face fell as he said, "Very few, not more than thirty." In June word came that Anselmo's converts for the six months numbered 144.

A bandit chief in China has realized that the people of China need to hear and

tently to the teaching concerning the Christ that she endured all persecutions for her faith and lived a triumphant Christian life. One just cannot tell when the "seed is falling on good soil."

March 16. Parables of the Kingdom

The growth of the kingdom and the transformation which it brings in life and customs is well known in the story of the spread of the gospel in the Treasury Islands. The first white men who visited the islands reported the people as the most savage, bloodthirsty and treacherous people known. They had caught and murdered several boats of whalers and other strangers who had visited their islands. They practiced a slave system in which owned slaves became a marketable commodity and were commonly used for their exchange value in trading. They replenished their slave supply by raids on other tribes and places. They believed in a good spirit to whose land all good people went after death and that all bad folk are transplanted into the crater of a burning volcano to live with the evil spirit there. But missionaries went to the Treasury Islands and the present population of the islands is Christian. Things are entirely changed. A model village is being constructed so that the people may learn how best to live. Christian services are well attended and the people are earnest and faithful. They give generously to the work of God. They send teachers to the people whom a short time ago they were enslaving; in fact the Christian teachers whom they send back to the villages which once they raided are the very people whom they had captured as slaves.

Another story which illustrates how

strength and endurance come through knowing the kingdom, is a young African girl from the Belgian Congo who longed to attend the mission school for girls but was forbidden by her mother. However the girl's eagerness to learn more found ways to listen to the teaching until she had become a firm believer in Christ. Then her mother asked the witch doctor to "put fear upon her." He kept her in a dark place and tried horrid incantations, conjecturing and magic. He whipped her cruelly and tied her by her feet to a tree so that the new religion might flow out of her mouth. He gave her vile medicine that almost killed her and then gave up in despair. He could not force the faith out of her or frighten her one whit. The mother drove her into the forest and bound her with bark ropes to a tree and left her alone through the night. During the fearful night in the awful blackness of the forest wild animals came within a few feet of her so that she saw their glaring eyes, but she held fast to her faith and recalled the teaching that she had received at the school. The kingdom was "joy and peace" within her.

March 23. Jesus Teaching and Healing

In the far-off island of Madagascar there lives a Christian woman whose faith is like unto that of the Canaanitish woman of long ago. She is a little woman but bears the long name of Ravalonjanahary. She is sixty years old but strong and rugged in appearance. Her hair is gray, her brow marked with deep wrinkles but her eyes have a penetrating, steadfast gaze which seems to look right into people's hearts. She lives in a humble little hut

at the foot of the great mountain Ambondrombe where it is believed the spirits of dead people dwell. Her hut is made of sun-dried bricks and has a thatched roof. The interior is very simply furnished but always clean and neat. She supports herself by working a little plot of ground. But her faith is evidenced by the work she does. From her youth she has constantly served her Master. The people look upon her as a prophetess and indeed she does work for the salvation of souls with such ardor and power that it seems as though special gifts are hers. Crowds come daily from all over the island to consult her. She receives from thirty to forty patients a day, one at a time. Many people have gained health of body and soul under her care. Rich and poor, humble and great wait many days for opportunity to talk with her. Her first concern is that her patients have a clear idea about their relation to Christ and their faith in him. She assures them that she can do nothing, that Christ alone can heal and only faith in him will accomplish the healing of their bodies and souls. They say she has really healed many who are sick, especially those suffering with nervous disorders. In spiritual healings, the winning of people to Christ and getting right attitudes toward life and right living, she has accomplished marvelous things. Many Christian ministers and others have gone to see her and to observe her work and all go away convinced of the amazing faith and sincerity of the woman.

NOTE: All of these illustrations have been adapted from 1929 issues of *The Missionary Review of the World*.

Japanese Student Fellowship



THE Japanese Christian Student Fellowship of Berkeley, California, a part of which is shown in the picture, is an organization of the University of California students who are members and attend our Berkeley Christian Church. A number of years ago when Suzunoski Kato went to California, partly for his health and partly to work among his own

people living in Berkeley while he attended the university, there was nothing for Japanese young people. Mr. Kato and Miss Fannie Alice Hagan, daughter of Mr. and Mrs. Fred Hagin, for years our missionaries in Japan, who was also a student in the university at that time, gathered together the Christian church young people and their friends and

formed the Fellowship. The little building that served as a church was used as a social center and sometimes the Berkeley Christian Church opened its doors to the Japanese young people.

Mr. Kato's untimely death and the fact that Miss Hagin finished school and left Berkeley weakened the group temporarily, but the following year Mr. and Mrs. Ben E. Watson went to Berkeley for residence and their home became headquarters for the group. Mr. Watson, along with all other phases of the work among Japanese on the Coast, was very active in building up this work among the students, and the calling of Mr. Oda, a young man from the Akita District, Japan, who has been studying for several years in our American universities, has gradually filled the vacancy left by Mr. Kato.

One of the leaders in the group at the present time is Miss Sumile Morishita, (the seventh from the left on the second row from the top) who has majored in Religious Education and graduated last year with Phi Beta Kappa honors. Miss Morishita, like most of these Japanese students, has a pleasing personality which makes her exceedingly popular. Many of these young people are self-supporting and all of them are A grade.

What, Where, When and How

A Guide to the Use of Missionary Materials and Methods

Calendar Ahead

March 2—Foreign Missions Day.
 March 7—World Day of Prayer.
 April 13-20—Easter Week of Prayer.
 April 20—Easter—Offering for Ministerial Relief.

All the World's Our Stage

CHURCHES are already considering plays or dramatic presentations for Easter. Possibilities which may be carried out vary according to the time and effort, facilities and abilities of the local church.

Some suggestions follow:

1. Plays relating the Easter theme to our great offering on that day, the offering through which the aged ministers and missionaries of the church are cared for. The pageant this year is unusually good. (Free) It is "The Victorious Christ and His Apostles."

2. A simple service of stereopticon slides, readings and music. Special music may be prepared by a quartette or choir, or the simple hymns of the church used by a group of untrained singers.

3. Biblical plays of Easter time, such as Kimball's "Resurrection," may be used. (No royalty—35c)* Easter plays may also be found in books of Biblical dramas.

4. Plays of an imaginative character dealing with the Easter story. Examples of these are "Simon the Cyrenean" (35c—Royalty \$5.00)†—"Megda" (35c—Royalty \$5.00)†.

5. Plays with an Easter theme—medieval or modern. "The Boy Who Discovered Easter" (35c—Royalty \$5.00 or \$10.00)* "The Legend of the Grail"—(U. C. M. S.—no royalty—30c)

Missionary Materials and Methods

Posters are a very fine medium of education. Try using a poster in connection with Ministerial Relief Offering this Easter. A suggested poster will appear in the March number of *King's Builders*. Pictures for making it will be found in the material sent your church in preparation for the offering. Use facts taken from the same material, from *Survey of Service* or from the programs for worship services which will appear for Juniors and Primary in the *Bethany Church School Guide*, and for Young People in *Front Rank*. Be sure to try using the worship programs themselves.

Songs of the Philippines

The words published on this page may be used with the tune "Maryland, My Maryland." The words and music (unharmonized) of the Philippine National

Anthem, "Land of the Morning" have just been prepared in mimeograph form and will be sent on request.

Philippines, My Philippines (Tune—*Maryland, My Maryland*)

I love my own, my native land.
 Philippines, My Philippines.
 To thee I give my heart and hand,
 Philippines, My Philippines.
 The trees that crown thy mountains grand
 The Seas that beat upon thy strand
 Awake my heart to thy command,
 Philippines, My Philippines.

Ye islands of the Eastern Sea,
 Philippines, My Philippines.
 Thy people we shall ever be,
 Philippines, My Philippines.
 Our fathers lived and died for thee,
 And soon shall come the day when we
 Shall lie with them in God's decree
 Philippines, My Philippines.

Yet still beneath thy ardent sky,
 Philippines, My Philippines.
 More numerous sons shall live and die,
 Philippines, My Philippines.
 In them shall breathe thy purpose high,
 The glorious day to bring more nigh,
 When all shall sing without a sigh,
 Philippines, My Philippines.

Course 106

Leadership Training Schools in which Course 106, "Missionary Materials and Methods," is being given may obtain the "Loan Library for Teachers of Course 106," offered for the first time by the Department of Missionary Education in order to make it possible for the teacher and students of this course to examine a complete set of current M. E. M. texts, and various other materials, without the need of purchasing them. Carriage both ways is to be paid by the borrower. Write for further information.

Correspondence Course

Course 106, Missionary Materials and Methods, by Correspondence? Of course! It's being done right along! Three dollars registration fee, sent to the Missionary Education Department will start you off. Join the ranks now.

Trails of Discovery

"Among Mexican Friends" the new spring quarter's materials might well have been called, "Both Sides of the Border," for it discusses Mexicans here and there.

Intermediates will want to order it now, so as to assign the first lessons for preparation for the April meetings.

Books for the Islands

The Cooperating Committee for Christian Work in the Philippines has just issued a most interesting request. Books are needed—for loan libraries, for reference libraries in hospitals, seminaries and dormitories, etc. They need not be new, but they should be good. There is special need for books of devotional stories, hymn books for quartettes, biographies, etc. A suggestive list of books will be sent you on request by this committee. Address them at 419 Fourth Ave., (18th Floor), New York, New York.

Mimeograph pages are now available for the Philippine project packet: 1, Plan of a Filipino village; 2, Pattern for palm and banana trees; 3, Pattern for a Filipino house, drawn to scale.

NOTE: Three recreation programs on Philippine Islands available. Pamphlet 10c.

A Book a Month for Your Graded Library

All in the Day's Work

The book on foreign missions written especially for young people. We all have hazy ideas of what missionaries do and this book certainly helps us to see what a jack-of-all-trades a missionary must be. The most amazing thing about missions is how it uses printers, dairymen, doctors, preachers or professors and turns them all into missionaries. The young theologian gets his degree and goes out to evangelize the world. He finds there a million and one things tied into his task. He must establish and maintain primary schools; hold institutes for his evangelists; supervise a cooperative loan association; act as a village peacemaker and carry a medical kit, interview government officials; act on mission committees; organize troupes of Boy Scouts, etc. And the woman missionary? Besides taking care of an orphanage, she may supervise the making of their clothes, the buying of food, hold teachers' meetings, supervise the making of bricks and tiles for new buildings, etc. The book is by Godfrey Phillips, for twenty-five years a missionary in India.

Your young people, or even a group of adults will greatly enjoy the study of this book.

FREE: WORLD CALL indexes. Send for last two years. Much time saved in finding pictures and articles.

SEE program page of Adult Missionary Organizations, this issue, for outline of programs for 1930-31.

Bulletin II—No. 3

Address all inquiries to the Missionary Education Department, United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

*Secure direct from Samuel French, 25 W. 45th St., New York City.

†Secure direct from Walter Baker, Winter St., Boston, Massachusetts.

On the Pacific Coast

By HAZEL HARKER

THE Pacific Coast Japanese Federated Churches are celebrating their Golden Jubilee this year in all the Japanese-American centers. It was fifty years ago that the first little group of Japanese workmen so recently come to America to work, were gathered into the first little congregation. Today there are eighty-two Japanese congregations of eight denominations with an approximate membership of 5,000 and with over 12,000 children in the Sunday schools and probably as many more who, after becoming Christians here have returned to Japan to help counteract the return of many who did not find Christ in their associations in America. The celebration is taking the form of an intensive evangelistic campaign with house-to-house visitation, public services, etc. Their motto is "The Japanese in America for Christ." All the churches are observing the noontide daily prayer and our churches are asked to join with them as far as possible in this Intercession.

Our Japanese Christian Church, meeting at the Japanese Christian Institute in Los Angeles, is celebrating its twenty-fifth anniversary this year in connection with the general Golden Jubilee. K. Unoura, our pastor, is aggressively engaged in an evangelistic effort among the parents of the boys and girls we serve with our kindergarten and nursery, language school clubs and Sunday school. There are thirteen Buddhist temples in southern California

and the older generation still holds to Buddhism. However the prevalent sentiment among them was expressed by the mother of some of our children recently when she said, "I am a Buddhist but my children are American and to be the best Americans they must be Christian so I am sending them to your Sunday school." Many of these parents are being lead to become Christians by their children whom we are teaching. Mr. Unoura says that the dedication of our new educational building on October 27 has done much to impress the non-Christian Japanese with the fact that we are vitally interested in their well-being, and the Christian Japanese have been inspired to go forward with joy in their hearts to help raise the money for their new church which they must have soon if we do not lose the increasing numbers who attend our services.

Years ago Teizo Kawai, as pastor of the Japanese Christian church in Los Angeles, began work among the Japanese ranchers living around the little town of Compton, fifteen miles out of Los Angeles. A sturdy Sunday school has been maintained ever since by the young people of the Japanese Christian Institute assisted by several from our American churches. Recently a check was received for their Christmas offering for the work of the United Christian Missionary Society. A mission project of one of our missions is ready to help "carry on."

Among China's Farmers

MY FRIEND Chow Ming-I went with me on one of my recent evangelistic tours. He is head of the extension department of the College of

Agriculture and Forestry of the University of Nanking. His lectures and motion picture demonstrations of farming methods were much appreciated by the farmers and others. We started with twelve bushels of improved seed wheat and sold a little for trial to over one hundred farmers in the eleven points in my district where we gave demonstrations. We gave at least a day to each place. This wheat should improve their harvest from fifteen to thirty per cent.

We also carried copper carbonate with which to treat their own seed wheat to prevent next year's smut. Smut-free seed will also save very serious loss. I passed many sowings of wheat through the mixing drum shown in my hand in the accompanying picture. They appreciate this service and it is a joy to bring them this aid.

We distributed evangelistic literature as well as agricultural, and with pictures and charts brought them as much information as possible. The University plans to follow up this work year after year. Together we hope to bring a better temporal and spiritual life to these hard working people.

The manager of the government cotton improvement station has asked me to aid



—Frank Garrett.

Another view of the wheelbarrow coolie and Chow Ming-I, off with Mr. Garrett for a trip among the farmers of the district to show them how their grain may be increased threefold

him in establishing branch seed farms in this same district. I have arranged for one and hope to see established seven or eight more. By these demonstrations and seed producing farms we ought to be able to greatly improve the cotton crop of this district which is the chief cotton area of China. And China is now, I believe, the third cotton-producing country of the world.

Our loan library service is increasing rapidly, and we feel that we must have our new building for it. The administrative committee has given its approval of our going ahead and we have appointed our local building committee and will be pressing forward with our plans as rapidly as possible. To raise \$7,000 or \$8,000 locally may be more difficult than I think, yet we are in a mood to try it. We want to have the full amount in hand before we start building.

FRANK GARRETT.

Nantungchow, China.

Home for Missionaries

A HOME for furloughed missionaries of All Evangelical Boards was opened in Orlando, Florida, December 15.

We invite the missionaries of your Board who may need a quiet resting-place in the South to consider this Home theirs to the extent of our capacity to care for them. The rate of board will be determined entirely by the ability of each person to pay.

The object of the retreat is to make it possible for all who need its comforts to be entertained, even though their means may be limited. Workers on the home field also are eligible for entertainment.

We invite you to broadcast the news of this retreat through the official organ of your Board.

—J. ELWIN WRIGHT.



Frank Garrett, Nantungchow, China, and wheelbarrow coolie ready to start, with seed wheat, motion picture machine, charts and literature

What's Going On in the Board of Temperance and Social Welfare

THE Board of Temperance and Social Welfare, under the secretaryship of Alva W. Taylor and James A. Crain, shows an encouraging gain in receipts for the first half of the missionary year. Many churches are putting the work of the board in their budgets for the first time.

James A. Crain attended the meeting of the National Temperance Council in Washington on December 9 and 10, and the meeting of the Association of Organizations Supporting the 18th Amendment on the 11th and 12th. The latter organization is the cooperative association of all agencies working in the Prohibition field and in their annual meetings the "dry" policies are worked out and plans for more effective education laid.

Alva W. Taylor is in demand throughout the South and other sections as a conference leader and forum speaker. Among recent engagements of this character are the Chicago Forum and the Linwood Forum at Kansas City, the latter in connection with the Linwood Boulevard Christian Church.

In December Mr. Crain presented the work of the board at the Heights, Magnolia and South End churches of Houston, at McAllen and Weslaco, in the Rio Grande Valley, visited the evangelistic conference held by the Texas ministers at East End Church, Dallas and spent the Christmas holidays with his parents at Houston.

Through the generosity of the Methodist *Christian Advocate* of Cincinnati, the board has received 3000 copies of an article by Bishop Blake entitled "The Economic Aspects of Prohibition." The article is printed in pamphlet form and is available for pastors, Sunday school workers and others interested in the temperance cause.

Many calls are coming for temperance materials for use in the Sunday schools. This is developing as one of the major activities of the board and the field of material is being extended as fast as funds are available.

During January Mr. Crain visited churches in southwest Missouri in behalf of the Pension Fund.

Christian Wedding in Batang

By Lois Nichols Bare

ON THE last evening in July the Duncan home here in Batang was the scene of a very pretty wedding when two of the Christian young people who have been raised in the orphanage were united in marriage. The groom, Sham Chu, a youth of about eighteen, has been apprenticed to Dr. Bare in the medical work for the past year, and the bride, Chen Ku Niang, about the same age, had been in the orphanage until the eve of the wedding.

Both bride and groom were quite elaborately costumed in the peculiar local mixture of Chinese and Tibetan clothing, borrowed, as is the custom, for the occasion. It is customary for the bride to prepare a trousseau, but she borrows most if not all of the clothes she wears at the actual ceremony. She wears her own new clothes at the feasts that follow during the next few days. Our bride wore a long, full, sleeveless gown of dark blue silk, bound at the waist by a broad red girde over a red silk blouse, the long, wide sleeves of which extended well below the finger tips, or when turned back revealed the equally long, wide sleeves of a white silk undergarment, a hand woven apron of brilliant colored horizontal stripes, high Tibetan boots trimmed in red and green felt, large gold earrings, two pairs of bracelets, and several Tibetan (adjustable) finger rings, and the blue silk hair tassels bound with silver wire. Such a costume is



—M. H. Duncan.

The first couple from our Batang orphanage to marry

well adapted to the Tibetan style of beauty and really appears more attractive than it sounds.

Li Gwei Gwang officiated at the very simple Christian ceremony, but after the closing prayer Mr. and Mrs. Duncan and Dr. Bare and I were called upon, in lieu of the parents of the contracting parties, to receive and reply to the usual ceremonial bows prescribed by Chinese custom. Then other friends and helpers, in order of rank were bowed to, and bowed in re-



Musical Editor, Katharine Howard Ward, Organist, First M. E. Church, Evanston, Ill.

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"Aids to Devotion and Social Service," an outstanding feature, comprises 100 pages of Responsive Readings and Worship Programs edited by Rev. Albert W. Palmer, D. D., President-Elect of the Chicago Theological Seminary.

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turn. After this, invited guests were conducted down to the dining room where a modest meal was waiting. Of this repast the bride did not partake, but immediately after it they were conducted to their new home, the bride by her friends and the groom by his.

We are hopeful that this newly established Christian home will become a center of wholesome influence and shine as a light amid the surrounding darkness.

Dissipating Ignorance

By Edna Lick

IT WAS of real interest to me to realize that I could make a very literal translation of what our pastor considers our objective for the library here in San Luis Potosi. In speaking of its influence he is wont to say it is "dissipando la ignorancia"—the translation being the title of this article. Surely classifying books and arranging a library does not have an appeal as missionary effort, but when we consider that the major portion of those seven hundred and sixty-nine who hold readers' cards are young people, we realize the part such an institution as the library may play in the tremendous task of educating the people of Mexico.

Truly we can say the effort is worth while when we glimpse dozens of boys and girls reading the stories afforded by the library; when we see normal and university students consulting our reference books or looking for necessary information in histories, geographies, books on mathematics or science, or when a group of teachers will read our books on education and allied subjects, we are truly encouraged. Then here is a literature class from our own high school becoming acquainted with their own best authors; there at a table is a young man reading our magazines, *La Hacienda*, *La Electricidad*, or translating portions from *Asia* or *The National Geographic*.

Among the 1742 books in the library, the very best ones available in Spanish are found—those from the pens of Spanish-speaking people themselves, as well as translations of worth-while books from other languages.

I have not mentioned the section which is of most value to our ministerial force—that is the Bible department. Here may be found instructive and informational books. The ministers in the villages write us for them, read them and send for others; Sunday school teachers study books on methods—and thus the leaven works.

A few days ago a letter came from a minister in a mountain town saying he would like to extend the time on the book *En Sus Pasos (In His Steps)*, the reason being that he was calling the congregation together *every evening* and together they were reading the book, chapter by chapter. He expected it to bear much fruit, and we too believe it will.

All Denominations Hail This Plea

HUMAN NEEDS

AND

WORLD CHRISTIANITY

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"UNFOLDS the one compelling present-day argument for taking and sending Christianity to non-Christian lands."—*Central Christian Advocate*.

"SUCH a wealth of world knowledge and experience that his book reads quickly, yet there is so much meat in it worthy of prolonged effort, that it should be studied and pondered for its significance."—*Christian Leader*.

"NO ONE could write to our age better."—*Presbyterian Advance*.

"A WELL-POINTED arrow to let fly at minds hitherto closed to missionary interest."—*International Review of Missions*.

"THE MOST unconventional as well as the most arresting presentation of the present world challenge to Christianity that has yet been published."—*World Call*.

"WILL REESTABLISH the world-wide task of the church in the confidence of the multitudes."—*The Baptist*.

"STRAIGHT-THINKING style splashed with subtle humor."—*Adult Bible Class Monthly*.

"WOULD be great for a group of laymen."—*Herald of Gospel Liberty*.

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Speaking of Books

(Continued from page 42.)

ing behind her "closed doors" to meet the present world situation. "The supreme tragedy of Christian living is not anti-Christianity but sub-Christianity." But he finds in the power and spirit of Pentecost the remedy. Any fool can point out an error but it takes a wise man to suggest a remedy. In this respect Mr. Jones is wise.

At Pentecost two things happened: God became real when self-interests were merged with Christ, and religion broke its fetters and became universal. The roots of Christianity are set in changed hearts but its fruits, flowers and foliage are for the healing of the nations. Christ is the Christ of every road because he is the Savior of every man.

If there is a weakness in the book it is when the author deals with healing, and his major illustration will bear investigation. He asserts, however, with startling conclusions and illustrations, that there are spiritual forces, actual, real, potent, that may be used and if the divine energies in nature and in human nature fail, the reason must be laid "on the consent of our will and not in the structure of our being." His style is racy

and terse. The book is filled with striking epigrams. Some of them are: "The spiritual life is both a gift and a growth." "If wounds must come, let them be clean wounds." "The human spirit fails unless the Holy Spirit fills." "There is a way to live."

The book will be often quoted. Preachers should read it, steep themselves in its spirit and fill their sermons with its illustrations. Unity with Christ seems to be attained with the author, and the quest for certainty fulfilled.

—BERT R. JOHNSON

Robbing Youth of Its Religion

ROBBING YOUTH OF ITS RELIGION is one of the most challenging, thought-stimulating books I have ever read. Much has been written, and more said, of the irreligion of the younger generation. Not long ago, Dr. Halliday was himself a member of a "younger generation," and the memory of his undergraduate days has not dimmed the period; and, though he has "all unconsciously stepped over that shadowy, indefinable boundary line that separates youth from near youth," his ministry in great churches has kept him in close contact with succeeding "younger generations." He is competent therefore, to speak of youth and for

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youth, and in this book he maintains that robberies have been perpetrated on youth by professors, preachers, teachers and parents alike.

The first part of the book is "A Study in Robberies." The author describes with cruel honesty the theft of his own religion, and his efforts in earning a new faith to replace the stolen. The book is not fiction but in the nature of a spiritual autobiography.

The second part is "A Study in Youth's Reaction." Dr. Halliday draws the blueprint for a faith that youth living in today's world can hold in intellectual honesty. He is destructive, relentlessly so, in exploding beliefs which to him are ancient myths and impossible theories. But in the end he is constructive, arriving at clear definitions of the fundamentals of religion.

A layman in the author's church writes: "I have not seen so frank a treatment of the subject with which it deals in any other book, although I am inclined to think that the experience through which he passed is not an uncommon one in these times."

In describing the faith of the younger generation Dr. Halliday says: "The younger generation believes in God; the younger generation believes in Jesus; the younger generation believes in man; the younger generation believes in 'salvation'; the younger generation believes in its own

God-given potentialities; and, finally, the younger generation believes in the spiritual authority of the Bible. It finds supreme spiritual authority in the character and teachings of Jesus."

Every teacher and leader of youth, even though he may not agree with the author's viewpoint, will read with unusual interest and profit Dr. Halliday's book.

—CYNTHIA PEARL MAUS.

India Moving Christward

THE Annual Convention of the Disciples of Christ met in Jubbulpore November 15th to 21st. There were fifty-one missionaries, twenty-seven junior missionaries and eleven Indian delegates present. A number of the junior missionaries were in school in the hills. We were pleased to welcome into our number John Kenneth Bierma, Malcom Howard McGavran and



With the aid of a loan from the department of church erection of the United Christian Missionary Society the Central Christian Church, Brownsville, Texas, begins the erection of this beautiful building



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The Need
Peace and Security

Joyce Reynolds. These were scarcely old enough to understand much that was going on, yet they occupied an important place just the same. We had as our guest Miss Edna Vawser of the Australian branch of the Disciples of Christ. She is engaged in educational work in Shrigon da, India. Miss Vawser sang for us a number of times and inspired us with her beautiful messages rendered thus in song.

We were all sorry that the missionaries returning from furlough could not be present at convention. They arrived just a few days too late. The time that should have been spent in listening to their messages from the homeland was spent in writing letters of welcome to them.

The convention program was most inspirational and helpful to all. The subject for the convention was the Passion of Jesus. Each message brought before the convention was a challenge to each and every one present. All through the convention our hearts were lifted upward as one after another of our singers rendered to us their beautiful messages of praise and consecration. The Pentecostal Committee gave a splendid report and presented a number of aims for the churches. In the front of the church just over the pulpit hung the motto, written in two languages, "Oh, Lord Revive Thy Church

Beginning From Me," Each and every speaker on the program referred to this motto. It was kept constantly before the audience. As usual there had to be the business sessions, and as we are preparing a manual these were longer and took more time than had been anticipated. But the convention was primarily for inspiration. Those present all voted to add one more day in order that the last day might be spent in quiet waiting upon the Lord. All business sessions were finished before this last day. So the entire day was given to consecration and prayer. It was a day of heart-searching. Many said that never before had they been so blessed and helped. During the entire convention prayer was going up from the little prayer room at the right.

We can see India moving Christward.

MYRTLE FURMAN.

Rath, U. P. India.

What To Do With the Interest

FROM a woman over eighty-seven years old, who has for years had an annuity of \$1,000 with the United Christian Missionary Society, and upon whom the need of the world rests heavily as she realizes the impossibility of making one dollar do

the work of two, comes a record of her plan of using the interest on her annuity which she would like to see others adopt where possible:

"The interest of the \$1,000 annuit comes as regularly as the tick of the clock. Through the years it has been my custom to make a division of this interest. I give five dollars to the Home Missionary Society; five dollars to the United Christian Missionary Society, where it can get busy again; five dollars to the home church; five dollars to the aid society; five dollars to a need church; send WORLD CALL to a friend who cannot afford to subscribe, and where there is no church within fifty miles, can help care for a little Mexican girl in the home of a neighbor.

"I am so sure of my annuity interest that I have borrowed money in order to send five dollars to the National City Church. I am already planning that our little preacherless church shall have representative at the National Convention next year."

Baptisms at Nantungchow

WHEN we returned to Nantungchow after the period of evacuation in 1921 one of the medical students from the local church came to Dr. Hagman and asked him to teach him and other young men in an English Bible class at the Sunday school. Through these two years this Mr. Djou (Jo) has been the most faithful of all the students who have come and gone in the English class and just before Christmas he was baptized. Another baptism on the same day was the wife of one of our workers who had been a member of a Methodist church elsewhere and wished to be immersed. It was a very cold day and meant considerable work to have the baptistry and dressing rooms fit for use, as the church, like all buildings in this part of China, is unheated. The ground was frozen and a cold wind blowing and rain falling intermittently. You cannot imagine a much more dismal scene for this time of the year, but the church and baptistry in particular were beautifully decorated and there was joy within.

RUBY S. HAGMAN.

Nantungchow, China.



First Christian Church, New Bern, North Carolina, with the vision of a new building, had the courage to proceed with the aid of a loan from the church erection department of the United Christian Missionary Society, with the result as shown here

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Every dollar of its earnings goes back into brotherhood interests; and besides the actual funds there is a vast intangible influence which adds to the prestige of our people.

Now that you have the reasons briefly we think you will want to place your orders here. You will be glad to secure fine material for your own use, and at the same time help in maintaining a brotherhood enterprise.

In asking for samples please state your average attendance. Full information and suggestions will be sent.

Christian Board of Publication
St. Louis

All In Japanese

F. W. BURNHAM received recently a copy of a collection of lectures by one of our Japanese pastors, Mr. Shinoya, who is preaching for our congregation in Akita, Japan. It seems that in the awakening of interest in religion, which is one of "the signs of the times" in Japan in the last two or three years, there has come a desire upon the part of cultured Japanese to hear the relative merits of different religions expounded. And so in all large cities there have been groups of the finest Japanese who have called in Shintoists, Buddhists, Confucianists and Christians to give, each, a series of lectures on his beliefs. Mr. Shinoya, having been well trained and a good speaker was asked to be the speaker for Christianity in his city. His lectures were so favorably received and created such an impression that he was urged by many, Christians and non-Christians alike, to put them into a book for general circulation.

The Disciples of Christ in cooperation with the other Protestant forces in Japan, own and operate one of the best publishing houses of the Orient and it was with the help of Kyobun Kan that Mr. Shinoya's book was completed. While Mr. Burnham was in Akita he discussed with Mr. Shinoya the various Christian principles set forth, and so he received his copy recently with great interest in spite of the fact, that being written in Japanese, no one has been found who can read more than an occasional word of it. It sets forth something of the life of Jesus and the fact that he came as a fulfillment of prophecy, but it deals largely with the teachings of the Master and their very definite pertinency to present-day problems in Japan and the world today. There are many such books being written in Japan at the present time and we are glad that the Disciples of Christ can take their place with others in this very important part of the program for winning Japan for Christ.

An Appreciation

WHEN the sad news of the passing of J. C. Ogden reached the missionaries in Batang, Mrs. K. Louise H. Duncan wrote a letter of sympathy to Mrs. Ogden, part of which we quote:

"How well I remember five years ago when you returned from your furlough. One day during a mission meeting Mr. Ogden was talking of the work and of the many changes he had noticed since you first entered here. What has particularly remained with me, of those remarks, was that the work was so slow but that he felt that in the future there would have to be more martyrs to the cause of Christianity in Tibet before any great headway was made. I am wondering whether God chose him to be one of those martyrs.

"I know of no other man, who has done so much in the name of our brotherhood for the cause of Christ in Tibet, as Mr. James C. Ogden, your husband and my

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friend and counsellor. Mrs. Rijnhart stirred up the sympathies of our people to carry the blessed news to the Tibetans. Dr. Shelton followed with his healing touch and his great friendliness, but the person who carried the burden during the heat of the day and who organized the church, the school and the orphanage, and helped in the first days in the dispensary and hospital, and who stayed and held the work together while it was in its beginnings, was Mr. Ogden.

"The many people out here who have wept at the news of his 'passing on' and who have daily inquired as to your return, show that he had many friends amongst the people with whom he worked so many years. Many of these knew of Mr. Ogden's ill health and always inquired as to whether a letter had come and how he was getting on. How they rejoiced when they heard that he had gained in weight and strength. But those rejoicings were soon turned to sorrow when the other news reached us.

"Now they want to follow the Chinese custom of closing school for a day and using that day as a sort of memorial for him.

"It is too soon to mention our wishes but they follow along the line of what Lha shi said to me, 'Wouldn't it be fine if Mrs. Ogden would come back to Batang with Miss Young?'"

Taking Time by the Forelock

By Isabelle M. Davis

ON MY way home one day I had to cross the railroad bridge over the tracks of the main line leading to Bombay. Looking down on the station platform I saw a crowd of men and women in gala attire, and knew it to be a wedding party. Going up to them I asked, "Where is the bride?" "O she is not here, she is at home, but the groom is here," and they pointed to a lad about twelve or fourteen years of age, with a fancy gold and velvet cap. "How old is the bride?" I asked, and quickly a young woman said, lifting her arm about two feet from the ground, "She is little, little." "No, no," quickly answered an older woman behind her, nudging her arm, "She is big and tall," raising her arm about four feet! I laughed and said, "And so you are marrying this 'little' one before next April," and all nodded their heads. Thus quickly into all the cities and towns has spread the news of the Sarda Child Marriage Bill, when it will be a crime punishable by fine and imprisonment to marry a girl under fourteen or a boy under eighteen years of age. This is not the season for weddings yet we see the gay processions and hear the beating of drums daily, as the old-fashioned Hindus are hurrying to get their girls and boys married before April 1, 1930, when the bill becomes a law.

Another day recently we heard a very queer street band with drums and cymbals and a cornet, coming from the railroad station. Following just behind the band was a motor car (a Ford) with the little



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Receipts for Seven Months Ending January 31, 1930

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches -----	\$146,224.71	\$16,738.32*	\$ 6,999.47	\$19,146.25*
Sunday Schools -----	136,780.96	11,895.06*	672.96	5,909.11*
Christian Endeavor -----	2,545.13	1,040.37*		32.08*
Missionary Organizations -----	250,929.13	3,099.24	2,069.32	2,932.38*
Individuals -----	19,428.31	959.55*	35,994.64	17,747.05
Bequests -----	3,575.91	7,018.62*	2,352.96	3,854.29*
Interest (U. C. M. S.) -----	46,722.47	7,124.53	825.00	924.26*
Interest (Old Societies) -----	18,299.07	5,258.26*		
Receipts from Old Societies -----	39,537.69	2,208.74	32,150.40	9,000.52
Home Missionary Institutions -----	41,527.06	1,825.67	1.00	1.00
Benevolent Institutions -----	50,412.32	4,623.44	1,773.24	538.87*
Annuities -----			32,267.63	56,942.24*
WORLD CALL Subscriptions and Advertising -----	33,473.43	465.32		
King's Builders -----	2,232.05	122.94*		
Literature -----	28,984.62	2,390.33		
Miscellaneous -----	24,415.49	2,164.36*	2,187.38	8,906.72*
	\$845,088.35	\$23,460.21*	\$117,294.00	\$72,437.63*
Board of Education				
Churches -----	\$ 23,808.85	\$15,731.26*		
Endowment Crusades -----	993.83	27.53*		
	\$ 24,802.68	\$15,758.79*		

*Decrease

groom in gay clothes in the back seat, carefully shaded by a huge red and gold fringed umbrella. Others of the party came along in taxis. In other days the groom was carried in a palanquin borne on the shoulders of four men. Thus we see India's age-old customs slowly changing. It is just one hundred years since the custom of "Suttee," where the widow burned herself on her husband's funeral pyre, was abolished by law. This act was passed in December, 1829. "Now," as Justice Ghose of Calcutta recently said, "The Sarda Act of 1929, prohibiting Child Marriage, is the Apostolic descendant

of this former bill. No doubt there will be many little girls married before April 1, as the Hindu and Mohammedan religious customs are so mixed up with marriage, but for the future of India's people it is a great forward step."

Nurses In the Philippines

The Nurses' Training School will be conducted again this year at Laoag, with Miss Marie Serrill in charge. Miss Serrill has recently returned to the Philippines after a year's furlough, part of which was spent in Columbia University.




The Wuhu, China, Academy Faculty

Standing: Left to right—Mr. Li, writer; Mr. Li, Science; W. W. Haskell; Mr. Yuen, Principal; Mr. Guel, Athletics; Mr. Tsiang, Mathematics; Mr. Heo, Art and Handwork. Sitting: Left to right—Mr. Chang, Dr. Sun's Three Principles; Mr. Ku, Social Science; Mrs. W. W. Haskell; Miss Cassidy; Mrs. Yuen, Preparatory Class; Miss Tremaine; Mr. Chu, Rural Work; Mr. Bin, Chinese. All teachers are sincere Christians.

—W. W. Haskell.

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The Last Page

THE February days are flying on apace as we come to the task of turning our profound thought to The Last Page. To us, February is the most irritating of months. It comes along just when we're getting provoked with winter, wishing she'd hurry on her way, yet because some astronomical somebody with the best of intentions has tried to speed her parting, it means we go hurdling along her slippery streets with copy for the next issue before this number is fairly off the press.

"Well, there's just no pleasing such a Profound Thinker," came in resigned tones from the Friendly Critic. "Here, have a look at the other side. What would the world have done without February? It's provided a birthday for more famous men than any other month, men that probably would never have been born otherwise. Washington, Lincoln, St. Valentine—"

We strongly suspected that F. C.'s reminiscent mood on birthdays was brought on by his distress at the almost unnoticed passing of the birthdays in January of two famous men, dear to his southern heart. Robert E. Lee, born on January 19, has left us many heritages, the most cherished of all perhaps is the story of how, dying after his great victory at Chancellorsville, he lifted his head and cried out:

"Order A. P. Hill to prepare for action. Pass the infantry to the front. Tell Major Hawks—(then in a weaker tone) No, no. Let us cross over the river and rest in the shade of the trees."

General Stonewall Jackson's birthday falls on January 21. There is a story concerning a letter which this great southern leader wrote to a Pastor White of Lexington, which is a tonic for our waning sense of stewardship. It is said that Bull Run had been fought; an excited and interested crowd was gathered for news at the post office; and when Mr. White recognized the handwriting on his letter, every one gathered about to hear the General's account of how he had turned McClellan. The letter ran:

My dear Pastor:

In my tent last night, after a fatiguing day's service, I remembered that I had failed to send you a contribution to our colored Sunday school. Enclosed you will find my check for that object.

Yours faithfully,
Thomas J. Jackson.

The *Christian Register* prints the following prayer for motorists, by Harry McCreary:

"Teach us to drive through life without skidding into other people's business. Preserve our brake lining, that we may stop before going too far. Help us to hear the knocks in our own motors and

close our ears to the clashing of other people's gears. Keep alcohol in our radiators and out of our stomachs. Absolve us from the mania of trying to pass the other automobile on a narrow road. Open our eyes to the traffic signs, and keep our feet on the brakes."

The Pulitzer prize for the best typographical error published in any American newspaper in the first two months of 1928 is hereby awarded to our esteemed Ohio contemporary, the *Ansonia Ansonian*, which reports a sousing revival at the Lightsville M. E. Church.

Remarks Worth Repeating

We become like those whom we habitually admire.—*Drummond*.

Apropos of the gigantic pajama party which greeted King George of England early (for us) on the morning of January 21, *The New York Times* adds the following to the world's masterpieces:

I woke before the morning, I was sleepy all the day,

But I heard the King of England, three thousand miles away,

And silver-tongued MacDonald and (all in French) Tardieu,

And Stimson, yes, and Ralston, and other statesmen, too.

The household heard me tuning in and, groaning in their beds,

They uttered words derisive and covered up their heads.

The milkman at the window looked puzzled and amazed;

I wonder what his thought was—he was grinning as he gazed.

To those who scoff at rising before the break of day

For parliaments of all the world, I have but this to say:

The consciousness of rectitude is nothing to abhor,

And you have to get up early if you get the jump on war!

Four Marks of a Fine Mind

A good mechanic studies the tools of his trade continuously and critically. The better he knows his tools the better he can use his tools. He knows that good craftsmanship is impossible unless he keeps his tools adjusted to his tasks.

Our brain is, of course, the major tool we bring to the task of living. Like good mechanics, we profit from keeping our brains under continuous and critical study. As a sort of primer to guide us in such a study of our own minds, I suggest that a first-class mind bear these four marks:

First, *humility*. A first-class mind is never cocksure; it is always willing to admit that it may be wrong; it is never afraid to say that it does not know; it does not specialize in closed questions; all questions are open questions to it; it is

always ready, in the presence of new knowledge or fresh challenges, to question the soundness of its earlier observations and the sanity of its earlier conclusions.

Second, *curiosity*. A first-class mind is never satisfied with surface observations; when, in its humility, it has admitted that there is a question to be considered, it turns a restless and ruthless curiosity on the question; it is never satisfied with a sweeping judgment; it ferrets out every detail and tries to see just what bearing each detail has on the whole question.

Third, *courage*. A first-class mind is marked by a subtle blending of courage and imagination, the result of which is that it takes the results of its analysis of a problem it has worked over and puts these results into various new combinations in an effort to find some new and better theory for action; it is never afraid to set up a tentative new theory of action; it is willing to follow a new idea, if it is sound, even if it upsets former notions and former ways of doing things.

Fourth, *responsibility*. A first-class mind has a sense of responsibility in handling new theories; it puts them through all sorts of tests to prove both their logical soundness and their practical utility.

The practical fruits of the intellectual virtues are obvious: Humility makes for openmindedness. Curiosity makes for careful analysis. Courage makes for creativeness in blazing new trails. Responsibility makes for reliability in action.—*Glenn Frank*.

M. F. Ingraham of Stroud, Oklahoma, writes, "The two mentioned in this story are my grandchildren, and I am giving you the exact language they used. Mary Margaret had a little Baptist friend with whom she often exchanged visits. One evening, as she was saying her prayers, among other things she said, 'I thank the Lord for giving me such good Christian friends.' Little Mac said, 'Sister, you ought to be thankful for your Baptist friend, too!'"

I love the right. With courage strong I'll ever battle 'gainst the wrong. And they are always right, you see, Who in their views agree with me.

—*Washington Star*.

There are about nine ways that men respond to responsibility and here they are:

I won't, is a tramp.
I can't, is a quitter.
I don't know, is too lazy.
I wish I could, is a wisher.
I might, is waking up.
I will try, is on his feet.
I can, is on his way.
I will, is at work.
I did, is the "boss."

By checking your answers you can tell exactly where you stand on the ladder of success.